WORLD DOMINION
and
THE WORLD TO-DAY

THE INDIAN SCENE

RE-EDUCATION FOR GERMANY

TRIPOLI: MODERNITY AND MYSTERY

CHANGING ALGERIA

THE SEAMY SIDE OF LIFE

A GREAT HUMANITARIAN ENTERPRISE

ARRESTED AND TORTURED

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¶ "He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXI. No. 3 May-June, 1943

¶ *British honesty is not yet liquidated in India.*

The Indian Scene

J. Z. Hodge

SOME three months ago, I heard for the first time in forty-two years in India the new and ominous cry : " Go away, you are not wanted here ! " That may have been but a wandering voice, borne on a passing wind of political hysteria, for excitement was running high at the time ; or it may have been a portent. To me it was a portent. Among the conflicting cries that fill the Indian sky to-day, the cry : " Give us independence, and give it now ! " is the most insistent. The demand is made, not as a favour, or even as a *quid pro quo* for a greater effort to win the war, but as an inherent and indefeasible right. Here, I think, is the most important fact that faces us in the Indian scene to-day. The cry is for independence, either within or without the British Commonwealth of Nations, and India won't be happy till she gets it. Whether she will live happily ever afterwards is another question.

The demand for independence need not disquiet us. It follows the march of world events, and springs naturally from the relationship between Great Britain and India. We have made it clear that we recognize the right of the people of India to manage their own affairs, and I think that it can be rightfully maintained that the policy of the British Government, with all its cautions and hesitations, has kept the goal of self-government steadily in view.

The impression, however, exists that, while we recognize the right, we are doubtful about the capacity of the Indian people, divided as they are by political, religious, racial, geographical and social differences, and held down by the inhibitions of poverty, illiteracy and exacting customs, to make the best use of this inherent right. " Independence, but hardly yet," might describe the British countersign to the Indian " Quit India " challenge.

It was a wise and democratic British statesman who affirmed that " Good government is no substitute for self-government," and when he said that, he said something that struck a responsive chord in India. Apart from that fundamental consideration, the

people of India have shown in no uncertain manner that, given the chance, they can hold their own in the best of company : not only amid the blood-stained sands of the Middle East, but in the peaceful pursuits of law, commerce, education and in the affairs of State—the somewhat depressing record of municipal achievement notwithstanding. Those of Bharat's race have played the man, and, as new occasions teach new duties, they will play it again. An illustration comes to hand in the thrilling story, recently released, of the initiative and heroism shown by a Bengali Brahman station-master in charge of the important railway junction of Kiul, on the East Indian Railway, who, in imminent peril of his life, saved an ammunition train from destruction by fire at the hands of a violent mob. In so doing, he won the distinction of the George Cross, a recognition that sent a thrill of pride throughout the land.

In view of these things, the implication that India is not yet ready to shoulder the responsibility of self-government is one which her self-respecting citizens naturally resent. For the same reason, it is surely superfluous to suggest, as some are doing, that wisdom from outside should be invited to co-operate in settling Indian differences—either as they affect India herself, or as they affect her relation to Great Britain.

India and Ourselves.

It is humbling to find that we are not now so generally regarded as indispensable to the governance and well-being of India as we were, even a decade ago. The age of Imperialism—with which British rule in India is fashionably associated in circles none too friendly to us—is gleefully said to be over : and the white man, be he official, business man, or missionary, who comes to India, must be content to take his place as an ordinary member of society until, by popular choice, he is called to "come up higher."

That, again, need not disquiet us. Character has other ways of proving its worth than a free use of the Imperative Mood, and India, unless I misread the signals, will always provide a home and an opportunity for those from other lands who "deal justly, show mercy and walk humbly with their God." The last-named characteristic will always command respect !

There is, however, one disquieting fact in the situation : in many Indian circles, our word is no longer accepted as our bond. What Mr. Jinnah, in an acid moment, said of Mr. Gandhi is said with equal acidity by some Hindu leaders of British statesmen "You do not mean what you say, and you do not say what you mean." That is a hard saying, but it springs, I think, from a sense of frustration, rather than a dispassionate survey of the facts of history. It is a new development, the outcome, to some extent, of a persistent and malicious anti-British propaganda on the part of those in India and abroad who look with covetous eyes on the far-flung British Empire, and would gladly see it liquidated ; to the habit into which we have fallen of finding relief in excessive and eloquent speech-making ; to a fortuitous combination of cir-

cumstances which has lent colour to suspicious minds that our declarations are either pious aspirations or covers to ulterior ends ; and, I think we must add, our seeming reluctance to give effect in practice to what we affirm in principle.

WHATEVER the cause, or causes, the doubt regarding our good faith lurks in many and often unexpected minds. The visit of Sir Stafford Cripps is a sombre illustration. His arrival in India was hailed by everybody as an act of fine statesmanship ; but, later on, it acquired in many quarters the sinister interpretation of a sop to the United States of America. Men, who surely knew better, said to me, "Your Sir Stafford has been sent by the British Cabinet to please America and only incidentally to please India." That touched me to the quick, and I answered that, while my people might lack imagination and show a contempt for psychology, their honesty could not thus lightly be impugned.

This distrust, that lies so heavy about our ways in India, is doubtless a reflection of that greater distrust that envelopes the international scene, and we must set ourselves by prayer, education and right dealing, to live it down. To the Indian charge, "You do not trust us" we must pay heed and, as far as we can, prove that it is no longer tenable. But British honesty is not yet liquidated in India. To a great company, particularly among the peasantry, and where business men of both races forgather, the word of the Briton is his bond. Let an illustration suffice.

It was my privilege to be present in an out-of-the-way corner of Bengal at a place called Gosaba, now widely known (where, by the initiative and administrative capacity of the late Sir Daniel Hamilton, a Christian business man of Calcutta, a prosperous co-operative commonwealth, providing an honest livelihood for 3,000 families, has been carved out of what was, thirty-five years ago, an uninhabited and seemingly impenetrable jungle), when the citizens of the colony observed the second anniversary of its founder's death as a solemn Day of Remembrance. It was a moving scene. Never in these long Indian years have I seen such an outgoing of affection and respect towards one of another race.

Two tributes were noteworthy, one to Sir Daniel's deep human sentiment, and the other to his sterling honesty. Regarding the first, the story was told again of how, when Sir Daniel died in the land of his birth, the soil of Bengal, mingled with the turf of Scotland as his coffin was lowered into the grave. Sheer sentiment, the cynic will say ; but it would be a happier India to-day if sentiment of this fine quality entered a little more into speeches and policies. The second tribute was still more relevant. It was spoken by Sir Daniel's trusted manager and friend, and he spoke from intimate knowledge—"Sir Daniel Hamilton always kept his word."

I read in that spontaneous tribute, a tribute not only to a great lover of India, but also to his race. John Bull, I know, is having a bad time with certain critics ; but among the nations I find no one better qualified for the

part of "Old Honesty." With mutual respect restored—and I know no surer basis of understanding than honest dealing—Great Britain and India will resume the old friendly terms. They have still many tasks to share together. We must, however, face up to this growing spirit of distrust, which, to my mind, is the most unlovely thing in the Indian scene to-day.

The Present Problem.

The question naturally arises: why should there be strife between India and Great Britain at this grave hour in the history of the world, when the whole-hearted co-operation of both is so desperately needed for the successful prosecution of the war? Independence is guaranteed after the war; why cannot it be given now? The war itself, in which, willingly or unwillingly, India is an inevitable participant, provides the readiest answer. The readjustment of administrative machinery necessitated by a complete transfer of control would engage precious time, thought and personal service that could ill be spared when the enemy is nearing the gates of India. While that is generally recognized, there is a strong feeling that something should be done now.

What many responsible leaders, within and without the Congress camp, say is this: "Give us a real earnest now of what you mean to give us after the war, and it will suffice." If this were done, they assure us that India's war effort, mighty as it is now, would be tenfold mightier yet. Hence comes the demand for an interim National Government. That demand comes from many quarters, and is powerfully advocated by distinguished public men, like Sir Tez Bahadur Sapru, and Mr. Rajagopalachariar. These men follow the middle way, and we need have no hesitation in giving them what support we can.

In fashioning an acceptable plan to meet the present problem, these bridge-builders have no easy task. There are serious differences in India itself, that have hitherto defied reconciliation, and until these are substantially resolved, or at least mutually respected, the British Government naturally hesitates to make the great renunciation that even the setting up of a provisional national Government would call for. My own belief is that the "able and patriotic men"—to use the Prime Minister's fitting phrase—who now constitute the Viceroy's Council, will gladly co-operate in the setting up of a provisional Government that will be truly representative.

Our Indian differences have been placarded abroad, and a brief reference will serve our purpose. What we have to remember in the first place is that these differences are as theological as they are political and social. Hindus and Moslems, who constitute the vast bulk of the population, worship at separate altars; they follow separate ways of life; they boast of separate civilizations; both look back on a splendid past, and both look forward to a splendid future; the idea of Pakistan stands over against the ideal of Hindustan.

The Moslem asserts his right to nationhood and claims the prerogative of a sovereign state. If this right be granted, he is ready to negotiate with the British Government, the Indian National Congress, the Hindu Mahasabha,

or any other responsible body. The Hindu, on the other hand, stands for India—one and indivisible, the merging of all communities in one democratic state. Unhappily, the dark shadow of suspicion lies across this fundamental issue, and makes agreement a hard problem.

In Pakistan, the Hindu sees arising a Moslem Empire, stretching far beyond the frontiers of India, a return to the splendours and dominance of Moghul imperialism. In the new Hindustan, the Moslem sees, as does also the average Christian, a predominantly Hindu kingdom, committed to the maintenance and dominion of the Hindu religion. Both fear that, unless a right understanding is arrived at before the British depart, their future interests will be gravely imperilled. The British cabinet very rightly contend that agreement on this fundamental issue must be arrived at in India itself, and this being so, it becomes us to give at least our blessing to those who are striving to achieve it. We need not trouble over much about unity ; what we must strive for is understanding, mutual respect and an agreement to differ.

It will surprise readers in the West to hear that the British Government is regarded in many Indian circles as an obstacle to Indian unity. Leave us alone, say the politicians, and we will settle this business ourselves, even though it mean civil war. Mr. Gandhi has persuaded himself to believe this, hence his injunction, " Quit India ! " Our neutrality is suspect : to the Congress we are for the Moslem League ; to the Moslem League we are for the Congress ; to both parties we are for ourselves.

Even those large sections of Indian life represented by the Indian States, and what are commonly called the " minorities," —Depressed Classes, Aboriginal Tribes, Christians, Sikhs, Parsees and Anglo-Indians—are becoming apprehensive lest after all they find that Short is their friend and not Codlin. These, too, have rights and dare maintain them ; so, the demand for safeguards arises.

IT is not, I think, fully realized how directly the near approach of self-government has affected the position of these seemingly conflicting Indian interests. Political power is at hand : who is to wield it, and how ? If mutual trust and what men term unity cannot be imposed from without, nor fashioned over-night from within, an honourable understanding and working agreement can surely be arrived at.

Having lived these many years in the world of conferences and councils, I am a convinced believer in the Round Table Conference plan, rather than arbitration by Washington, Moscow or Chungking, and I should be proud to see the sorely tried British Government take the initiative in calling an All Parties' Conference, even though the effort fail. One last word on this vexed problem of unity : let us not make a fetish of it. After all, there are hurts in the body politic, as in the body religious, that only time can heal.

India and the War.

It is well to remember that India has been with us in this grim

struggle from the beginning. Her soldiers were among the first on the battle front, and her contribution in men, money and material will compare favourably with that of other nations, having regard to her peculiar circumstances. The manner of India's entrance into the war may have been of the necessitarian rather than the self-determinative order ; but of this there can be no doubt, that she is in it with heart and hand now, and, given a provisional government to her liking, she promises that the effort she is now making will be intensified.

Let those who complain of the inadequacy of India's war effort bear these considerations in mind. The people of India—there are 380,000,000 of them—are not all war-minded, and the average citizen is unaccustomed to the use of arms ; the largest political body in the country, headed by its most influential personality, is committed to the policy of non-violence —a policy that does not lend itself to an aggressive war effort ; when the clash with Germany came, India was as unprepared to meet it as we were ; the war menace seemed remote until Japan conquered Burma—even America and Russia did not come into the arena till they themselves were attacked ; the common people, as yet unaccustomed to bombs, either held the belief that the Allies would see them through, or were indifferent as to the ultimate result ; in some areas, fifth columnists were certainly active, backed by insidious and specious propaganda from Berlin and Tokio. But, when all the facts are known —they ought to be published abroad—it will be seen beyond all cavil how splendidly India has played her part in this grim struggle. Her voice must be heard with respect when the Allies get together to beat out the new world order.

IN view of all this, it will be asked what is the meaning of the recent uprising of violence, and this seemingly calculated attempt to sabotage the war effort. The question can only be answered in terms of revolution. It was certainly not conceived in the interests of the Axis powers. It was a desperate effort to bring the machinery of Government to a standstill and thus compel the Paramount Power to abdicate on Congress terms. Congress had made it clear that unless its terms were accepted forthwith, resort would be had to the dangerous weapon of mass civil disobedience.

Mass civil disobedience, whether violent or non-violent, meant revolution, and Government naturally intervened to avert it by arresting its prominent advocates. The arrest of these popular leaders undoubtedly fanned the flame of revolt ; but the root cause lay in the determination of a powerful organization to wrest the reins of government from what it considered unwilling and reactionary hands. It is amazing how deep is the feeling that Great Britain is determined not to part with power. " What we have, we hold ! " : Mr. Churchill's refusal to give anything away to the Axis powers is taken to mean that he will hold on to India at all costs. That, however, by the way.

The arrest of the leaders might be described as the exciting cause of the recent revolt ; the real

cause lay in the passion for independence and the determination to satisfy it at the earliest possible moment. That Mr. Gandhi gave his sanction to a campaign of violence I find it hard to believe. He is a revolutionary and a passionate advocate of national independence ; but he is definitely committed to the creed of non-violence, and I do not think that he would forswear his creed even for the sake of independence. He very likely believed that when the signal ran to inaugurate mass civil disobedience, the people would mutely withhold all aid to Government and thus compel surrender.

That was a tragic illusion. Forces of violence, within and without the Congress, took command, and there broke out what, in some provinces, amounted to a reign of terror. Students took up the torch, the "rascally multitude" got out of hand, malicious influences fostered racial hatred, and things were done that shocked and shamed the general public. It was a challenge that Government had either to overcome or abdicate.

The measures, promptly taken and loyally carried out, have to a large extent restored law and order, but the passion for independence abides, and there is a general feeling that something should be done to speed up the inevitable transition. British statesmen have before now negotiated with revolutionaries, and, on condition that civil disobedience is called off, I see no reason why Congress leaders should not be invited to the conference table to resume with leaders of the other communities the discussions where Sir Stafford Cripps was unhappily compelled to leave them. Such action by Great Britain would go far to inaugurate a new and enduring friendship between India and herself and to ensure peace within the troubled realm of India itself.

The Missionary and the Crisis.

These fateful events in India raise the whole question of the place of the missionary from overseas in the India that is to be ; but that subject demands a separate article. Meanwhile, his duty is clear : he is charged to preach and practise the Gospel of reconciliation.

IN THE HOUSE OF COMMONS

Adopting the words of the Prime Minister in a different connection, Mr. Amery, Secretary of State for India, said : "Never have so few done so much for the happiness of so many, or done so much to dispel fear and alleviate want as has been done by a handful of British administrators." Captain Gammans, recently returned from America, urged the Government to do more to explain the complications of the Indian problem to our American friends, "who tend to over-simplify the whole colonial issue," and whose ignorance on the subject of India, in view of the complexities and its reactions upon war-time dangers, "is positively frightening." Mr. Attlee—who objected as much to the dictatorship of a reputed saint as to a notorious sinner—said that one of the terrible aspects of the situation was the incredible levity with which Mr. Gandhi contemplated the falling into anarchy of the great sub-continent of India.

¶. *A Padre and a Captain contribute the following word pictures.*

Two Army Vignettes

A BED-TIME STORY.

ONCE I had a twelve-hour journey in a leave train, and I shared a compartment with two other officers. We prepared to make ourselves comfortable for the night. One stretched out on one side, one on the other, and one on the floor.

We extinguished the light, and the officer on the floor said : " What about a bed-time story, Padre ? " " I don't think mine would appeal to you," I replied, " mine are Bible ones." To my surprise he said, " Ah, I'll tell you a Bible one, Padre. I once heard a Senior Officer lecture on medicine, and he illustrated his lecture from the Bible." The story was that of Naaman the leper, and it was modernized by calling the disease " scabies." The Jordan was a " sulphur bath," and Gehazi catching the disease was the passing of infected clothing. Well, I gave him the original, and then he added, " The lecturer told us, Padre, that that was the third best story in the Bible. What do you consider the other two ? "

After some time I said : " I think the first is definitely the " Crucifixion and the Resurrection," and perhaps the second the story of Esther.

" Tell us the first ! " came bluntly from the other side of the carriage, and in the dark I did.

A SEA-SIDE COMMUNION SERVICE.

A SHAVE and wash, and down to a service held by the padre—about 300 men : a simple service, sentries keeping guard. The sea in front ; cultivated land backed some miles away by mountains ; bright blue sky—aircraft. The padre was good, and held a sensible service. I enjoyed it and felt very home-sick. He spoke to us of our homes as the natural sheet anchor for each one of us ; reminded us of our wives and families, and that it was for them, and for our children, that we were here.

The service over, a few of us stayed behind for Communion. In the open air, under a bright blue Mediterranean sky, with the sea booming nearby. An army six-foot table, with a blanket on it, for the Communion table ; a small white cloth, a small wooden Cross, a little silver platter and a little silver chalice—about twenty officers and men, rank and precedence laid aside, arranged on forms in about three rows, and a chaplain, with his surplice over his battledress. The officers with loaded pistols ; the men with rifles handy ; steel helmets nearby. Two sentries walking up and down, watching the sky.

So we remembered our Lord and Master, and what His Death and Resurrection means to each one of us. I am sure we were all thinking of home and the last Communion Service we attended with our loved ones. The simple words of the service ; the few moments of silent prayer as the padre went round to each with the Bread and Wine. Then the concluding prayers and the Benediction. Very soon the little gathering was gone—back to the common task. Fortified to carry on until the next opportunity, each strengthened and resolved to do his utmost . . . . and the padre off to take just such another service for another detachment of British soldiers in a foreign land. Surely none who was there could have failed to be impressed. Yet the whole service only lasted twenty minutes.

¶ *The pivot on which is hinged the question of re-civilizing Germany.*

Re-Education for Germany

H. E. Friedeberg

(*German Doctor of Laws and former Prussian State Attorney*)

EVER since in June, 1942, Lord Addison, in the House of Lords, declared that "there would have to be a long-term control of German education and of the German financial system," the discussion on the first of these two subjects has gone on without intermission. I am particularly grateful to *World Dominion* for letting me, a German, living at present in this country, give vent to my views on post-war reconstruction of my fatherland, for Lord Addison further suggested that "if anybody else had any useful ideas on these matters, for God's sake let him produce them."

One of the first to take up his challenge was Mr. J. C. Johnstone in a not very genial article in the *Daily Telegraph*, his advice being "to debrutalize the German people and educate it to behave as a civilized member of human society." Soon after, the foreign press in England, in a somewhat superficial way, asserted that nobody could be more suitable for this job than the thousands of refugees in this country. To my knowledge, quite apart from the fact that no British Government would think of entrusting such a task to a non-British person, the Jewish refugees from Germany would refuse to go back, well knowing that anti-semitism would, even after Hitler's fall, still prevail for a long time, and foreseeing that no one would pay attention to them, even if forced to listen, because they had not shared the fate of those who had stayed at home.

Before the question is answered as to who is to shoulder the job of re-education, two others must be discussed, namely, who is to be re-educated: all Germans, young and old, or only the young? Further, what does re-education imply?

There is, I believe, universal agreement that it is pre-eminently the German youth which is most in need of a new ideology, after having been taught nothing but Hitlerism since the age of eight. "How can youth"—as an unnamed correspondent from Luxemburg put it in the *Times Educational Supplement*—"which has never learnt to think, to weigh, and to compare, which has been enslaved without being able to perceive to what dark depths of servility it had been brought, which has been forced into the worship of false gods, of an empty ideology, painted nevertheless in the most glowing colours—how can it resist in the long run such fascination through which it believes it sees the grand highway to the wide horizons of a glorious future?"

As early as 1924, Oswald Spengler, the author of *Decline of the West*, had lectured to students of Wuerzburg University that "there was a fatal German tendency, which education had done nothing to correct, for the national mind to become intoxicated just at the moment when it most needed to be sober." And, anticipating future developments: "Germany had persistently lost her senses in

recurring waves of blind emotionalism with flags and processions and uniforms as the outward sign of an inward spiritual fever." No words could better illustrate what has happened to German youth in the last ten—one may even say, in the last fifteen years—as this fever had already been inculcated into it by Hitler before he came to power.

THE Vice-President of the U.S.A., in a broadcast on Psychological Disarmament, spoke of undoing, as far as possible, the diabolic work of Hitler in poisoning the minds of the young, while Mr. H. N. Brailsford, answering him in an article in the *New Statesman*, rightly stressed the fact that any hope for the future depended on the re-education of the younger generation of Germans, a proposition that no one disputed. But contrary to the Vice-President, who called for "supervision or at least the inspection of the school systems of Germany and Japan by the United Nations," Mr. Brailsford fears that re-education by others than Germans will prepare a disastrous reaction against their late enemies. Mr. Willkie is of the same opinion: "Alien ideals superimposed by force will only produce resentment and hatred."

And there have been various propositions made by others. Professor Baxter, for instance, suggests that the International Committee of Historical Sciences, of which a section had been engaged in scrutinizing text-books of history produced in the various countries for schools and universities, might well undertake the duty of at least approving the text-books of the post-war period, blaming the "historians of Germany" for the present mood. Professor Julian Huxley, taking up questions raised by Mr. Brailsford in the same review, goes still further by advising the founding of an International Educational Office, and, as a first step to this, to invite British, American, Chinese and Russian educationists to prepare a report. A refutation of this suggestion may, I believe, be safely left to others more fitted; all the more as what I intend to say on the subject will, I hope, deprive all these propositions of every significance.

The most apposite remark on the matter, in my opinion, is to be found in Dr. Geoffrey Bourne's letter to the *Daily Telegraph*, which called forth this article. He writes: "Most programmes of post-war treatment of the Germans omit possibly the most important point. The Kaiser's Germans, children and youths, had received no especially organized instruction in race superiority, the destiny of Greater Germany, or the delights and necessities of war. Hitler's young Germans are deeply imbued and psychologically conditioned for just those things."

Having enjoyed a classical education, first at a French college in Berlin, and later at the famous *Schulpforta* of Klopstock, Ranke and Nietsche, a State boarding-school for Protestants only, on lines very similar to English public schools, I can fully subscribe to what Dr. Bourne says about education in the Kaiser's time. Naturally, we were taught Prussian history in a patriotic strain, and France was called the "*Erbfeind*"

(sworn enemy), because she was suspected of wishing to reconquer Alsace and Lorraine. The anniversary of the battle of Sedan was celebrated every second of September by a school-free day, but only until 1914. Anti-Semitism, sustained by a few politicians and newsmongers with a side-line for blackmailing rich Jews, officially reigned only in a mild form: certain professions and the Government services were barred to Jews, and they could not become officers of the reserve, which was the ambition of every man because it was the "open sesame" to all careers, but they only had to become baptized to open most doors. Military drill was compulsory, as every man had to serve in the army sooner or later, but all the stories about "*Der Tag*" at that time are fairy tales, as I, a Prussian Government servant for twenty years, can truthfully attest. By the way, in Bavaria, Jews could be promoted to officers.

Now, is it not to be expected that the downfall of Nazidom will inevitably bring about the total collapse of Nazi ideology, in world contemplation, as well as in law, science and education? For anyone who has had the opportunity to watch the havoc wrought by the Nazis on scientific pursuits and fine arts since 1933, there cannot be the slightest doubt that all those who survive the destruction of what they had worked and striven for, as well as their pupils and adherents, even if they had, of necessity, become Nazis in the meantime, will be the first to start the cleansing of the Augean stables of the Nazi filth with an iron broom.

If that does really happen, what would automatically take its place? Whatever government Germany will have after its downfall, there is no other way for it but to try to rebuild on its former basis what had been destroyed by the Nazis, before attempting any reforms. And if Dr. Bourne is right, there will be no reason for discouraging the re-introduction of the Kaiser's education which, incidentally, was of a far higher standard than that of many other countries.

IT will, therefore, hardly be necessary to call in foreign educationists, psychologists, and historians, for consultation, as Dr. Bourne proposes, nor to entrust Chinese and Russian educationists with writing new text-books for German schoolboys, as Professor Huxley advises, nor to trouble the International Committee of Historical Sciences, recommended by Professor Baxter. The pent-up fury and exasperation of all those Germans who had to suffer under the lack of education and want of culture while under the reign of the *parvenus* will do the job far better.

In so far, Mr. Brailsford is right in wishing the Germans to carry out the re-education by themselves and without interference from outside, though the motives he sets out for warning against "the enslavement of the German mind" have more to do with foreign policy and economics after the war.

Even if one did try to "debrutalize" the sixty-six millions of German people, or re-civilize, reform or cure them, as the various headlines had it—and now I am

coming to the point I wish to make—could that be accomplished merely by pressing a new school curriculum on them, by re-writing their text-books and correcting their methods of historical research and teaching or prescribing new ones? Even if it were left to the Germans alone to put their house in order, would that really be sufficient? Ought not the matter to be treated from an entirely different aspect, from which all difficulties arising out of difference of nationality, race, upbringing and, last but not least, mentality, might appear to vanish out of sight and be consigned to oblivion?

IF we are agreed that there is a divine element in every human being, not excluding the Germans, can we hesitate to say that, in the first place, this spirit will have to be roused in them, considering that millions of young people in Germany, from their earliest days, have been corrupted to believe in the Fuehrer as their God, and to deride the existence of a God in heaven? These millions will have to be converted to the Christian faith before any other attempt is made to change their aspect of life. That seems to me to be the only pivot on which the question of re-civilizing Germany hinges—the cardinal point which all those who have been discussing the matter have apparently failed to consider.

Why should the re-awakening of religious fervour bring the only possible solution? Because in the Christian faith alone are enclosed all moral principles on which civilization rests, and which have been accepted and adhered to by one-third of the inhabitants of the globe for nearly two thousand years. Its churches abound all over the world, and in the Oecumenical Church it possesses an international centre from where to carry on the spiritual warfare in all European countries, including Germany. The Christian faith, speaking politically, is a platform common to all parties concerned: its literature, its propaganda, its weapons are all set and ready in the Scriptures, and these, it is to be hoped, are still to the found in the hands of millions of Germans.

Above all, the Christian faith is based on the spirit of love, the only spirit in which the former foe can be approached with any hope of success. Right Christian relationship between people, not concerned with political and economic reconstruction, might do the healing and be the true peacemaker. It has never been tried. Why not, for God's sake—literally—try it this time?

Is it possible to leave it to the Germans alone to bring back their fellow countrymen to the belief in God? Are there still sufficient believers left in the country to shoulder the task without help from outside? Mr. Brailsford, with re-education only in his mind, is certain that there are, enumerating the Underground Movement, the clergy, women teachers and exiles like Thomas Mann (who changed his nationality twice since leaving Germany and may not wish to change it again). But I fear that his calculation is not sufficiently trustworthy; anyhow, as far as the spread of the Christian faith is concerned.

The Lutheran clergy of the Confessional Church, with its leaders,

pastors and lay Christians, have been more than decimated by concentration camp, mobilization and death at the front. (This journal, in January, gave 698 Protestant clergy as killed.) The Underground Movement cannot be taken into account, because nothing is known about its members' relation to the Church. On the contrary, I feel inclined to believe that they are first and foremost recruited from former "leftish" socialists and communists, who, after Hitler's rise to power, flocked in thousands to the S.A. (*Sturmabteilung*) which, after the execution of Captain Roehm, its chief, in June, 1934, was dissolved on account of its political unreliability.

This is borne out by the Reichstag elections in 1930, the last untrammelled ones before Hitler took over, which show the socialists with 148 members, as the strongest; the Nazis, with 107 as the second, and the communists, with 77 members, as the third strongest party. The strongest middle-class (*buergerlich*) party, the Catholics, followed with only 68 out of 577 members in all, organized in fifteen different parties. Even after coming to power, Hitler barely commanded fifty per cent of the electorate, so that it may be assumed that the other half consisted in the main of socialists and communists. Since then, he may, of course, have won many more adherents by his successes: these then probably belonging to the higher middle-classes. But, in the meantime, millions of his soldiers have been killed, and they, as one can safely conclude from the way in which unpopular members of the Confessional Church, officers fallen into disgrace, and others, have been sent to the front, may have been, for the greater part, non-Nazis.

That the reverses of this year may have disillusioned hundreds of thousands may also be assumed. But to take them into account as future workers in the vineyard of the Lord seems to me premature. On the other side there will be millions of men, brought up in Nazi *Weltanschauung*, returning from the services in the field and the occupied countries.

WHAT seems to be little known in this country, and what might be mentioned here, is that, while there were 600,000 Jews (that is less than one per cent. of the population in Germany in 1933), there were one million and a half Non-Aryan Christians organized in a Reich Union in 1934, of which many may have had one Christian parent (half-Aryans), liable to be treated as Aryans according to the Nuernberg Laws—unable however, to join the party or marry an Aryan without a permit, which was always refused. But many were already married to Aryans, their children then being quarter-Aryans and liable to Hitler youth service. Of course, these people could be reckoned upon so far as they have been spared. But have they? They were liable for military service.

If we strike the balance, we will come to the conclusion that there will *not* be sufficient Germans to undertake the task alone. It will, therefore, be unavoidable that the United Nations, and, in particular, Great Britain, prepare to help those Germans who are ready and willing to teach the Christian

faith, by immediately enlisting an army of enthusiastic young people of both sexes and starting them on learning not only the German language to perfection, but also the history, the political economy, the literature and, last but not least, the theology and former religious life led by Christians of both denominations in that unfortunate country: furthermore, to secure for coaching them in all these subjects the assistance of such British subjects who really know Germany intimately and not only from a holiday spent there. In this connection, why not make use of the many Christian refugees in this country, who not only possess all the qualifications for such work, but the earnest desire to offer their services to a common cause?

ACTUALLY, such a movement has been started on a small scale in London, Oxford and Cambridge, and a Christian International Service Committee formed, under the chairmanship of Professor C. E. Raven, with Pastor Hildebrandt as its secretary. German Elementary classes have been started in the three towns, and a summer-school was held in London.

The Christian International Service Committee does not intend to send its members as missionaries to Germany, to try, on their own, to teach or lecture to Germans. That would be impossible. When the time is ripe and the opportunity given, so says the first Bulletin of the C.I.S., then the members are to go and help the people now oppressed by Hitlerism to build up a truly new order in whatever form of service or station that might be required, either big or small. The main burden of the spiritual warfare will lie on the Christians in Germany and the Continent "who have not bent their knees" to the totalitarian idols.

It can only be hoped that many may find in such work their true vocation.

FROM A PASTOR IN PRISON.

"That was certainly a great shock for you when after your return from the school-excursion you had to look on and see how your father was carried off to gaol. And I was so awfully sorry for all three of you, specially for poor B., who cried so much. But you need not hang your heads, for you know quite well that your father has done nothing wrong, being nothing but a soldier in the hard fight which the Church of Jesus Christ has to wage to-day, a fight for her Message, for the freedom of her preaching and for her very existence. This means that it is all God's own cause, and we must be thankful that, just like a hundred years ago when your great-great-grandfather made so brave a stand for the Gospel, we too are allowed once more to take our part there where God's honour is at stake, and justice upon earth . . . ."

I Was in Prison: Letters from German Pastors.
(Student Christian Movement Press. Price 1/-.)

Changing Algeria

Millicent H. Roche

ALGERIA, a province of ancient Barbary, half eastern in its manners and customs and yet politically part of France herself, has suddenly come into world news. For nearly a hundred years, wars have left this smiling land practically untouched, but of old, during many centuries, the tramp of soldiers' feet and the clash of arms resounded throughout the province. Now, once again, war has swept down on Algeria, by sea and land and air. But, unlike those who fought there long ago, these armies who are marching over desert roads and mountain tracks, and camping in towns and the country-side, have not come to conquer and to plunder. They have landed with their weapons of war, but they are protecting and feeding the people of the land, and making friends with their children.

The capital of this province of Barbary, Algiers, "*Alger la blanche*," with its white domes, mosques and houses, rising tier above tier, smiles down lazily upon the lovely bay, spread out, blue and shimmering in the sunshine like a sapphire carpet below its walls. Algiers was the home of deys and pirates of old time, the alien city where European captives toiled to build the stately palaces now fallen into decay. To-day the white city is invaded by railways and motors, crowded streets and busy quays. Set on the shores of the "Middle Sea," it is a city where East and West meet in strange contrast.

Algiers has streets with up-to-date European shops, and buyers in smart uniforms and elegant costumes jostle the portly forms of elderly Jewesses who are clad in Paisley shawls and black silk head-kerchiefs. They are often accompanied by their handsome daughters, dressed in the latest French fashion.

Steep streets lead into the native quarter, and here there are throngs of Arabs, Kabyles, Negroes and Mozabites. Women are there in their full trousers, their white, or should-be-white, draperies, and their veils, leaving only their eyes exposed. Picturesque and dirty crones go unveiled, and are clad in rags of varied hue, but the women are comparatively few in number, though the men are of many races and types.

Merchants and street hawkers, students from a desert college, country landowners and city clerks and interpreters are there, talking together as they walk, or sitting in the open doors of the native cafés, drinking their coffee. Shop-keepers in white or coloured *abeyas* bargain with country men clad in dark woollen *cachabas*, or with men from the south land in white *burnouses* and high turbans. Many in this motley Algiers throng are clothed in a nondescript and unpicturesque garb, half European, half native.

Children are everywhere ; small, solemn maidens, with big silver ear-rings and anklets clashing, have tiny brothers tied on to their backs, whose dark eyes peep shyly at the stranger. Rough little hooligans of half Negro type, and clad only in a sketchy cotton garment, dart in and out of the crowd : while sharp-faced, red-capped urchins

persistently demand to "carry for you," or to "clean your shoes." Beggars are there, child beggars, half-blind, wretched little creatures with pleading hands outstretched, and men and women of all shades of misery, whose whole existence consists in asking alms of passers-by.

WE may see an Arab of the interior gazing at the smart French shops. He walks in stately dignity, clad in embroidered robes and snowy turban, but the small son, whose hand he is holding, is dressed in a chic little French suit. Algiers in its heterogeneous mixture of the European and native styles, which meet but do not blend, is typical of the conditions prevailing in the picturesque land of which it is the capital.

Algeria is the land of vast deserts, fruitful plains and fertile oases, of ancient mosques and sacred cities. Its surface is furrowed by steep mountain ranges, whose higher peaks are often snow-clad for many months, but whose lower slopes are covered with vineyards, and fig, olive, and pomegranate, trees. It is a land at once barren and intensely fruitful, a thirsty land, and yet one with mighty resources hidden in its bosom, whereby the desert may blossom as the rose.

The native peoples of Algeria are as varied in type as the scenery. The desert Arab, swarthy, intellectual, courteous, lethargic, differs from the vigorous, hardy, adventurous Kabyle (Berber) of the mountains, as greatly as does the desert encampment or sand-built town hidden in its forest of palm trees, from the Kabyle village perched high on a ridge of precipitous mountains.

The villagers living in their mud huts, the men tilling the soil with primitive hand implements, the women grinding their corn, and spinning and weaving their wool by hand, have little in common with the town dwellers who increasingly avail themselves of European ways and means.

Yet one great bond unites all these people, Arab and Berber, mountain villagers and desert nomads, tillers of the soil and dwellers in the cities. All join in the witness, "There is one God and Mohammed is the prophet of God," and it is a strong bond, though a loveless one.

Civilization is advancing on this Moslem land like the slow but sure incoming of a flood tide. The desert is traversed in days now instead of in months, the motor taking the camel's place. Arab boys, whose education consisted formerly in learning to read, write and recite the Koran, now go in large numbers to the French schools and learn many things which open the doors and windows of their minds. Women, though the vast majority of them are still close prisoners in their homes, may now be seen in increasing numbers, in streets and shops. Artesian wells, motor-buses, the radio, cinema shows, sewing machines, electric light and other modern inventions, are changing the face and the ways of the land and its people. The old picturesque order is giving place to one that is new and less lovely, but one which is shaking the foundations of impregnable Islam, and hitting hard at the still more ancient superstitions and beliefs

that have become gradually woven into its fabric.

"Do not educate Moslem women, it is too heart-breaking for them when they realize that they are but cattle, bought and sold and treated as such. Leave them in their ignorance, they are better so." So said an educated Algerian Arab woman one day, and she said it bitterly. For Algerian Moslem women are still practically bought and sold, often divorced for no reason, ill-treated, and kept in ignorance. And yet these very women, and specially those in the towns near the coast line, are longing for education for their children. "Cursed be the parents of us Arabs, that they do not teach us to bring up our children in a pure and good way like the Christians do," said a woman not long ago. They are beginning to realize that they themselves are ignorant, and urgently to desire better things for their children.

Away in desert towns, they say a woman is carried into her husband's house as a bride and does not go out again till she is carried out—a corpse. But in the towns farther north, the women are wanting more liberty, and are beginning to obtain it. Often, they do not know how to use it, and it is a moment of anguish and danger for many. There must be struggles, as the birds try to get free from the cage that has imprisoned them for so long, and in their struggles, they wound themselves and others.

In the towns, while only a small proportion of the girls go to school, the boys are going in large numbers. The young men are crossing the sea to Europe and seeing many things, and some are asking for wives, on their return, who are not just ignorant dolls, but who know something of European ways, and who can be their companions.

CONFLICT there is bound to be, and there is disgust and hostility, on the part of many older Moslems, to the new ideas. They feel that the old ways are better, even though they may involve waste of time, dirt, disease, and even death. "*Mektoub*," they say, should suffice for all things, that is: "It is decreed."

Though a child may die through want of proper care, or through being wittingly exposed to an infectious disease, it is "*Mektoub*." "The Almighty must have some excuse to bring death when it has been decreed," we are told, "even if it be only a thorn in the foot." When a daughter, who is a mere child, reaps a harvest of misery through her marriage to a bad man, who has probably already divorced many wives, it is "*Mektoub*,"—"decreed," even though the marriage is planned by her father with open eyes, deliberately, because the man is rich.

Civilization, with education and change in its train, is knocking at the long-closed door of Islam, and though in the far interior of this land all may seem unchanged, yet even there the distant echo and vibration of the knocking is making itself heard. Government schools have been established in desert towns, and native boys are attending them, putting in time in early morning and late afternoon at their Moslem studies.

Public opinion is working on the side of the woman away in the distant Kabyle mountains, who,

by Berber law was, with all she possessed, the absolute property of her husband, and might be treated by him in any way he pleased, short of murder. Slowly, surely, irresistibly, things are beginning to move.

FROM a missionary standpoint, what can we say to all these things? Are these waves of change, and those that war will bring, to be a help or a hindrance to the Kingdom of God? On the wave-crests have come unbelief and irreligion, drink and other western vices; evil literature to poison the minds of young and eager readers, modern manners ill-fitted to replace the courteous hospitality of the old order. But, though this and much more is true, can we wish the prisoners to stay for ever unaware of their fettered condition?

The march of civilization brings good as well as evil, and it brings an eager desire to see and hear and know; it brings a longing for liberty. And all these longings, with the restlessness that comes with them, can only find their true fulfilment in Him who is the Way, the Truth and the Life. Education does much to destroy superstition and open the windows of the mind, but in itself it cannot and does not suffice. In their moment of need, which will certainly be more urgent than ever after the war, we must tell of Christ Jesus who alone can meet it.

For the colporteur with his pack, and for the one who has the pen of a ready writer, the moment is golden. In many places, literature is eagerly bought and read, and there is a priceless chance for putting pure and good books and leaflets into the eagerly-stretched-out hands of the boys. Students, with puzzled, dissatisfied minds, need a Christian comrade alongside to help them to find an answer to their questions. For the child-lover there are opportunities so endless that the heart will nearly break for what must be left undone. The children will come, and play, and learn, and listen, and give their love and trust without stint.

For the social side of Christian service there is intense need. Child welfare, home care of the sick, rescue of abandoned children and destitute women, temperance work in all its fullest meaning—only the fringe of the possibilities has been touched as yet.

THESE Moslem people welcome those who go with hands outstretched in love and sympathy freely offered, for they know little of such giving. But Islam does not welcome, nay it refuses, the message of the sacrifice made by the Son of God for our, and their, salvation. This attitude should make its appeal to those who are willing to attempt the impossible in the strength of Him with whom all things are possible.

"French writers maintain that the energetic Kabyles will dominate the Arabs and prove a powerful factor in rolling back the dead weight of Islam which has crushed the country for centuries."

J. J. Cooksey.

¶. *Libya—so much in the news of late—is "home" to large numbers of Jews and Arabs.*

Tripoli: Modernity and Mystery

Edith L. Liley

BETWEEN the dreary desert and the deep sea—thus lies Tripoli: her back to the desert wastes, and her face to the sunlit waters—wastes undisturbed for centuries except by the sultry winds; waters bringing her the amenities of modern life. The foreigner walks the paved streets of an Italian town, while the native shuffles just as happily through the sandy lanes surrounding it. Here we have modernity and mystery—the Italian and the Arab, with the third co-inhabitant, the Jew, closely attached to each by ties of business and marriage, yet sharply detached from both by ties of race and religion. Truly, such eastern mystery and western modernity lead one to conclude that "never the twain shall meet." Under Italian rule, however, the attempt has been made since 1911 with little benefit, the onlooker feels, to either.

Libya, consisting of Tripolitania in the west, Cyrenaica in the east, and Fezzan in the south, is quite unlike the other three Barbary States. It is a land of desert and oasis, Tripoli and Benghazi (the respective capitals of Tripolitania and Cyrenaica) being, in fact, but magnificent oases, with the super-added importance of being also busy seaports. Their panorama of desert palms and snow-white buildings, fringed by a deep blue sea under an azure sky, delights the eye.

The whole territory, has, in the main, the three geographical characteristics of its neighbour state, Tunisia—the maritime plain, followed by the plateaux, and the system of oases formed in the Saharan depression by the watershed of the Saharan Atlas. But, in addition, Tripoli has the special feature of an immense sandy coast zone running the whole length of Libya in varying depth, characterized by shifting dunes attaining a height of thirty to one hundred yards in width.

What treasures of art and antiquity these dunes have hidden and preserved, in measure, from successive attacks of vandalism down the centuries! An outstanding example of this are the ruins of the ancient Roman city of Leptis Magna, near Homs. The dunes are interspersed with salt swamps, or lagoons (*sebkhas*); some of them, as the *Sebkha* Tawerga on the western side of the Great Syrtis, are of vast extent.

This land of the desert is "home" to large numbers of Jews and Arabs, who have learned, from long and hard experience, how to make the best of it to meet their simple needs. On the other hand, the European, wishing to settle there, finds a harder task in making it equal to his more complicated ideas of happy existence.

When the Fascist system was imported into Libya from Italy, it soon showed the Jew and the Arab the place they must occupy—secondary and subordinate. The Italian immigrant must have first place in the town, and best place in the country, previous possession having no place in the law whatever. This has been particularly

foreign and galling to the proud and freedom-loving Mohammedan Arab, but resistance to it has been met with force on the part of those who, upon their own confession, prefer to be feared rather than to be loved.

WHAT wonder then, that for Libyans, Fascist rule has meant discontent, unhappiness, threats, punishments, an increasing poverty, and a gradual enslaving of a helpless people in the merciless grip of their captors. Gestapo methods of hunting down offenders effectually stopped all open rebellion, but fear begat hatred and an Arab's memory is long. Such methods found their way even into the shut-in privacies of the Mohammedan woman's life, for a reward was offered, irrespective of sex, religion and race, to those reporting the name of anyone daring to utter any criticism of the authorities and régime. The writer, when living in Tripoli, was given a timely warning by a Christian Arab woman who well understood the opportunity given in this way to the unscrupulous and untruthful, thus harnessing native vice to the chariot of Fascist ambition and selfishness.

The Fascists profess never to interfere with the religion of Moslem or Jew, but a case coming under the writer's personal observation proves this to be but a profession. A law was passed in 1936 that all Jewish shops in the Italian town must conform to Italian custom, closing on Sundays, and remaining open on Saturdays, no regard being paid to Jewish sabbath-keeping, as it here ran counter to Italian money-making. The Jew of Tripoli is particularly devout and punctilious in this very matter, but disobedience to the new order brought public beating and imprisonment and an eventual forced submission to its dictate.

This Fascist régime at first merely tolerated the presence in Tripoli of a few Europeans who sought to show by lip and life "a more excellent way," practising among Jews and Arabs alike the art of healing and medicine, so much needed, yet so little known by them. These foreigners quickly gained their confidence and friendship, and some became interested in the motive which prompted such spontaneous kindness and looked for no reward. They came to give, not to get; to love, not to frighten; to win, not to force.

In 1934, official toleration passed to open antagonism, and, taking advantage of a staff reduced to one faithful and beloved, but medically unqualified, missionary, a decree was made that the work could not continue except in the charge of a fully qualified doctor. The doctor was forthcoming and arrived early in 1935, at the time of Fascist aggression in Abyssinia. But the authorities could stand no longer the presence of those whose ideals were so contrary to their own, and every obstacle was put in the path, until the climax was reached in December, 1936, and the doctor was summarily expelled from the country, with only five days' grace.

A similar expulsion of missionaries from Abyssinia took place shortly afterwards, and for a little season, "love," in that sense, was cast out of these lands, because "there is no fear in love," and never those twain can meet.

[*Continued on page* 191

¶. *There were twelve in the boat, — and Another.*

Perils on Land and Sea

George F. Dempster

ALL over the world there have been, for the past century and a quarter, agencies for the helping of our mariners in a variety of ways. Organizations of all kinds have been initiated and developed which have helped to ameliorate their working conditions and their surroundings when they visit ports. It must be admitted that such improvements were long overdue, and that even to-day there are matters relating to the physical necessities and comforts of the seafarers which need amendment.

All praise is due to those who have striven to improve the conditions of ships and ports for the men to whom all civilized communities owe so much. The best shipping companies and owners have done much to make the hazards of sea-life less, and to increase the comforts of the men who man the ships. But, in a greater degree than is generally admitted, Christian agencies have influenced the men themselves so that they desire improved conditions and use them to the best advantage.

Even as recently as the writer's own first association with Sailortown—some sixty years ago—conditions in all the ports were such as to seem now too terrible to be true. As a lad, one recalls visiting places which were indescribably dangerous and evil. But since the second decade of the nineteenth century, when there was a great spiritual awakening, and many missionary and philanthropic agencies were initiated, there has been developing an ever-growing desire and urge for betterment, physically and spiritually.

This is true of both the sea services of our own Empire—the Royal Navy and the Merchant Navy. Formerly, there was but one body, and when the nation needed men for its protective fleets they were drawn from the merchant ships. From the time of Alfred the Great, there were formed fleets of galleys, with specially selected men, to serve the King against invaders, and, in the sixteenth century, during the reign of Henry VIII, more definite shape was given to what we know as the Royal Navy.

It came to pass in the early years of the last century in our own land, across the seas in the United States of America, in Scandinavia, and in certain parts of the Continent of Europe, that Christian men were inspired to devote their energies to claiming the men of the sea for Christian service. The Good News was spread and as ships carrying converted men travelled from port to port the demand for meeting places and for "homes from home" increased.

Gradually, the chain of institutes was formed, and at the time of the writer's entry into Dockland, 1900—there were organizations with world-wide connections. The influence of these homes was incalculable, and was already being revealed in the transformation of the ports and docks.

Certain quarters of London, Liverpool, New York, Antwerp,

Rotterdam, and even Shanghai, Hongkong and San Francisco, were already being beneficially affected —not without opposition—for the forces of evil were deeply entrenched. In London, the world's greatest port, where possibly the most cosmopolitan crowds of seafarers foregather (I have counted thirty nationalities represented in one room) great changes were occurring.

IN the worst thoroughfare, known as Ratcliff Highway, running west to east, parallel with the River Thames from the City, past the Tower of London to Stepney, Shadwell and Limehouse, there were dozens of dens of ill fame, known the world over by sailors as *rendezvous* for all kinds of evil folk. One of them, known as "Paddy's Goose," was perhaps the worst of its kind. Its façade was surmounted by a large stone figure of a swan painted black, signifying its original name "The Black Swan," which some facetious joker had designated "Paddy's Goose," a title which it maintained long after its conversion in 1886, when its drinking and dancing licence was cancelled, and the premises were acquired by the Methodists.

Similarly, two years later, in 1888 another equally infamous resort of sailors, originally called Wilton's Music Hall, but known to seafarers as "Old Mahogany Bar," was also "converted" and purchased by the same body. Each of these places, like others in the vicinity, had adjacent to their public drinking bars, a large hall where every kind of devilry was practised, and where unabashed evil was rampant. Sailors were lured there to be drugged and robbed of all they possessed. Scenes of the most abominable character were witnessed nightly. The police were powerless to interfere. Murders were frequent, and every kind of debauchery winked at.

The stories of these places would fill volumes far more thrilling and informative than any fiction, revealing not only the conditions which Christian workers had to face in their efforts to destroy the nests of infamy to which our sailors were enticed, but also recording of glorious triumphs. The writer speaks from intimate personal knowledge of these facts, for it was his privilege to live on these converted premises and to share in the crusades against the vested interests which throve upon the depravity of the people concerned. The battle had to be fought street by street, and alley by alley, with no other weapon but the "Sword of the Spirit." God, faithful to His promises, empowered His servants, answered their prayers, rewarded their efforts, and gave the victory, cleansing vast areas of these sailor-town districts and winning men and women for the Kingdom. Out of the unspeakable horrors of those days new men were born in the most unexpected ways.

One such was Johan Johansen. This man was brought to us one day in a sad condition. He was scarcely able to walk, and was clad only in a solitary ragged garment—on old pair of blue dungaree trousers. He was bruised and bleeding, in a dazed condition, and at first could give me no account of how he came to be so. I scarcely needed telling by those who had found him in one of the near-by courts: it was a common,

almost every-day story in those days, except that in this case I could find no clue whatever as to his identity. A sailor, but from where? He responded to none of my linguistic attempts, and I could not place him. Every copy of the Scriptures in various tongues he turned aside until at last I found a copy of a Gospel in Esquimaux. He had come from Labrador. Upon recognizing the language as his own, he grasped the book eagerly and made me clearly to understand that his own name was also John.

Gradually, I gleaned from him that he had, some days before, left his ship, not in London, but another port, and travelled with other members of the crew to "see the sights," but remembered nothing more until he awoke with most of his money and belongings gone. He had found his way to dockland, where he was beaten, stripped and left in North East Passage, close by, to be picked up as a "drunken sailor" and brought to the mission.

Some years after, upon making enquiries during a conversation with the late Sir William Grenfell, I learned that Johan had become a most successful evangelist among the fishermen on the Labrador Coast.

Just before the present war, there was a vessel trading between the Philippines Islands and South Australia, manned entirely by the Filipinos, one of whom had become a Christian through the workers at a Sailors' Mission in Hobart, Tasmania. Under the influence of his consistent and faithful living, all the members of that crew became devoted Christians too, and during their visits to Hobart, great results followed concerning seamen from England, some of whom I have met.

A Master-Mariner, in command of one of our big liners, made a special journey from Glasgow to London for the express purpose of telling me personally what a change had been wrought in a whole ship's company through the example of one member who had been won for Jesus in that Tasmanian port. "This sailor's influence," said the Captain, "began to affect his shipmates as soon as we sailed for home, and I have come humbly to confess that in a most wonderful way I, too, have been brought to the Saviour whom I have for so long neglected."

THAT remarkable testimony is by no means unique. Godly officers and men of all ranks and ratings are giving effect to the rules of the Kingdom, and no man can measure the reach of such evangelism. As the seamen foregather in the various meeting-places, either aboard their own ships, or in the ports they visit, others whom they may never meet again in this life are influenced for God and go their own ways to other lands, spreading the Good News—non-professional missionaries indeed. There are such men whom I know and with whom I correspond in all manner of remote places overseas, bearing their testimony in these grave war days.

In a certain ship some young Chinese formed part of the crew. At an island port it was necessary for that ship to remain for several days. During the brief period, one of them who had been brought

into contact with Christian missionaries in China before going to sea, determined to seek out a Christian place of worship at the port. He had not far to seek, for nigh at hand was a Sailors' Rest, where a keen missioner, hearing of the arrival of the ship, was busily preparing to meet the necessities of the crew who might have leave ashore. He had in mind chiefly the British seamen, not yet being aware of the Chinese. He was, therefore, somewhat surprised when four Chinese sailors, one of whom spoke English well, came to him, asking if he would tell them of Christ.

Such a request was, of course, immediately fulfilled. That same afternoon, he was further astonished when fifty others presented themselves with the same request. No more eager and earnest listeners had ever been addressed by this missioner, and the Holy Spirit was "interpreting" the Word. Two days later, the vessel and its crew vanished during darkness without announcement, owing to war conditions.

I next heard of these men from the far West, whither the ship had journeyed and there the whole crowd of Chinese (with a very few exceptions, I think five were resisting, one very violently) entered the mission, and bore eager testimony to the power of Christ to change men's lives. Enquiries of the ship's officers fully confirmed that their religion had made remarkable differences to their service in the vessel.

The ship came to England, and I had the joy of meeting these men from the "land of Sinim" and finding them to be sincere disciples. They have now been scattered in all directions by the conditions of their calling. With some I am still in correspondence, which reveals their continued faith and endeavour to win others. One of them is flying with our British airmen and tells me of his experiences among the gallant youths who are so bravely defending us from physical foes. May they also become defenders of the faith.

The life of the seafarer is beset with many forms of temptation, little experienced by landsmen, and many succumb to these peculiar allurements, but, as in every age, God has His own way of placing His witnesses where He needs them. Sometimes His witness is a godly master-mariner, to whom all the crew give respect because of his integrity and loyalty to the high Christian principles which he makes known as his own; or Christ's ambassador may be such a person as "Happy Joe Cole" of Calabar, whose cheerful consistency impressed all with whom he served until his home-call a few weeks ago.

In these days, it is frequently found that in the hours of grave danger and when actual disaster occurs, one among the number involved knows the Way of the Master, and is able to make Him known to the comforting and helping of his fellows. Many men who are holding high executive office in all the sea services are giving testimony to the power of the Holy Spirit in their lives. I have before me, at the moment of writing, a wonderful list of Christian witnesses who are bearing the torch far and wide and are exercising, in spheres of importance, great influence for the

righteousness which "exalteth a nation."

Even the crucible of war is burning away much of the rubbish which was hiding the treasures of God. Men are discovering that in their extremity they need a reinforcement which can only be found in obedience to God. They are finding that the "wonders of the deep" are the work of an infinitely patient and marvellously mighty eternal Father, who draws very near to all those who call upon Him in sincerity and in truth. The sea is a great revealer and purifier, and there are few seafarers who have not perceived, even if dimly or intermittently, the handiwork of God, and have not acknowledged His power and His goodness.

SIN is prevalent; cruelty and lust are causing many to stumble: the power of the purse and the power of the sword are seeming to prevail, but the power of His Spirit is mightier and is winning men's hearts in ways past our comprehension. We must strive more and more to see to it that our young people are not left in ignorance concerning the only way to real peace—especially our young folk who are "going down to the sea in ships."

One of these, whose ship had been destroyed by the enemy, and who, while struggling for life in the water, was treated in a most inhuman way, told me that there was a moment when he was tempted to doubt. Prayer seemed to be futile. He and his shipmates were not only in peril by drowning, but were being treated to a form of cruelty, so alien to the sea traditions, that his faith for a moment wavered. Then he remembered his last promises to his parents and his God, and also his responsibilities for those to whom he had been witnessing and who were now his fellow-sufferers. This revived his courage and his hope. They were able to scramble into an overturned boat. For many days they were drifting about almost starving. "Yet, I never lost confidence," he quietly told me, "for although we were twelve members of our ship's crew, I knew there was Another with us in that boat—a thirteenth who made all the difference and enabled me to help the others."

This young officer's sufferings, following his rescue, were terribly severe, but in the hospital ward he bore his witness before nurses and doctors, one of whom at least was led to think upon his ways and turn his feet to the testimonies of God.

I have said little about the heroism and glorious deeds being performed day and night by our mariners in these tragic days, but the perils of the sea are multiplied a hundredfold now. Yet again and again they return to their ships to face unspeakable horrors to bring us our "daily bread."

We owe them much, but most of all we owe to them the knowledge of a Redeemer and Saviour whose earliest disciples were found among those who were men of the sea.

"The spirit of your fathers
Shall start from every wave."

¶. *A vigorous and outspoken article giving a cross-section of human failure and need.*

The Seamy Side of Life

A Consultant

WE are familiar with the oft-repeated claim that one half of the world does not know how the other half lives ; but the situation is slightly worse than that. It is to be feared that we don't know very much about the little world around our doors. Our neighbours don't wear their hearts on their sleeves for the daws to peck at. Most of us practise a personal reserve and a social reticence. There is a sense in which this is wise and prudent. A noble reserve is a mark of good breeding, and a social reticence helps to make community life tolerable.

At the same time it must be recognized that there is a moral life deep down below the surface of our conventions, of which some clergy and ministers seem to have no knowledge. One feels sometimes at the great denominational assemblies, when eloquent speeches are delivered on all manner of subjects, that Christian leaders are living in a curiously unreal world. They seem to be the victims of make-believe. It is not surprising, perhaps, that churches and chapels get emptier and emptier, with the exception of a few vital centres where the common people seem eager to congregate—not because the particular preacher is either fundamentalist or modernist, but because he happens to know a good deal of the human heart and the practical applications of modern psychology.

Now, during the last twelve months, the present writer has been consulted by rather more than 12,000 men and women in mental distress and moral perplexity. The Editors of *World Dominion* have taken the risk of inviting him to lift the veil for the benefit of those who are gravely concerned with the state of organized religion at the present time. It must be understood, therefore, that the facts stated and the views expressed in this article are inserted by courtesy of the Editors, and that the writer alone is responsible for them. It is not suggested for one moment that even 12,000 cases represent the norm or the average of British social life ; but it *is* suggested that they are straws on the water which indicate the way of the wind. It would be grossly unfair to turn exceptional elements into universal rules. Hard cases make bad law ; but, even so, the facts have to be faced. It is not suggested, for example, that all men and women are the victims of an inoperable carcinoma ; but that admission does not hinder our determination to press on with cancer research.

In the case of the present writer, the interesting and, perhaps, unique feature in his consultations is the fact that he has not seen personally one man or woman. This has possessed undoubted advantages. Men and women find it easier to sit down quietly and write to a consultant who will respect their confidences than to talk to him face to face. Furthermore, in the very process of writing there is an element of relief, even though it be a form of escapism.

When people are in dire distress, it is a helpful thing for them to sort themselves out, to attempt a reasonable assessment of their difficulties, and to seek the guidance of an experienced psychologist who, in the nature of the case, will be able to look at their circumstances in a detached manner and, in all likelihood, from another angle. Having received a statement of the particular case, it is the consultant's job to indicate certain methods of recovery, healing and deliverance. Sometimes his advice is accepted and followed, with happy and beneficial effects ; at other times, presumably, the way of recovery is too hard, and he hears nothing more.

Of the 12,000 letters with which the writer has dealt during the past twelve months, it is safe to say that they are representative of the British people as a whole. There have been no class distinctions. General medical practitioners, operating surgeons, clergy and ministers, authors and journalists, officers and men, homosexualists and moral perverts, very old people and very young children, thieves and bigamists—indeed, "all sorts and conditions of men," have availed themselves of the help the writer seeks to offer, well knowing that only his eyes would look upon their words of shame, and sorrow, and fear.

It is symptomatic that at least eighty per cent. of the letters received have been concerned with pronounced marital incompatibility, sexual infidelity and all the squalid by-products of physical promiscuity. The new association in work of men and women, together with the emotional upheaval of the war and subsequent separation and loneliness, may be accepted as a primary cause of many sad and painful cases of infidelity ; while dancing and drinking would seem to be secondary causes of trouble and disaster. Hundreds of married women have confessed that as the result of even one night's dissipation they find themselves pregnant. Their problem is invariably concerned with the husband, who may be overseas or a prisoner of war. Should they write and tell him what has happened, wait until he returns, or seek to cover over their folly ?

THE old Victorian sex philosophy that man was the hunter and woman the hunted is now discredited. There is nothing to choose between the sexes. If anything, women are more sophisticated and unscrupulous, and less concerned than men with the possible break-up of another's home. Much of the old modesty has disappeared. What is left is challenged at every turn by the new conditions of life in the Services, the factories and Civil Defence. A new vulgarity has crept into our social life, which finds a glaring reflection even in the programmes of the B.B.C. It is quite usual to receive letters from men and women who, having been married a few months, want to know how soon they can begin to institute proceedings for divorce, as they have met a prospective partner more to their liking and taste.

What has surprised the writer, after nearly forty years of experience, is that there seems to be a very small amount of cold and calculated wrong-doing. In spite

of the widely disseminated knowledge of contraceptives, it is notable that such a large proportion of women have discovered that their illicit love has resulted in an unwanted pregnancy. It is notable, also, that less than one per cent. make even tentative enquiries as to possible methods of abortion. The vast majority are distressed—if not penitent—and their one concern is to know what to do, where to go, and how to arrange for the adoption of the child after birth. It is quite usual to receive the naive confession: "I had a drink or two at the dance, and, somehow, I lost my head." It must be confessed that everything at the present time seems to encourage a lowering of moral standards, so that the very atmosphere of modern life is vitiated.

OF the remaining twenty per cent. of people who consult the writer, ten per cent. consist of married people who, quite frankly, are utterly bored with each other, who take their pleasures separately, who appear to have no mental sympathies, and who enquire wistfully if there is any way of escape. It must be confessed that in far too many cases marriage seems to be a tragic institution, although it must be added that it would be foolish in the extreme to turn exceptions into rules. Let us hope that for every incompatible marriage, there are a hundred which fulfil Pope's ideal of "two bodies with one soul inspired."

Perhaps the writer may now be permitted to indulge in one or two reflections before offering some practical suggestions. In the first place, it is startling to observe what a small place religion appears to play in the lives of men and women. There is never a hint that perhaps a parish priest or a dissenting minister might be able to see a way through. The influence of the churches in the extreme cases to which I have referred appears to be negligible. It is easy to understand why such a vast proportion of our fellow countrymen do not attend any place of worship on a Sunday. It is not quite clear whether the average parson would know what to do with the men and women whose letters, day by day, cause the writer the gravest concern. One wonders whether the theological colleges which prepare men for the ministry have any knowledge of the real world in which their candidates must minister. Whether the last part of Isaiah is exilic or post-exilic seems to be unimportant compared with the tragic realism of men and women who are discovering that the way of transgressors is hard.

Even if such people could be induced to attend a church, one wonders whether the average sermon has much relevance for them. The majority of sermons appear to be addressed to those who already are Christians, who are living virtuous lives in sheltered circumstances, rather than to those who haven't the faintest idea what is involved in the theological terms and quasi-religious phrases which make up the stock-in-trade of the average pulpit.

Even at the risk of being thought presumptuous, the writer, as a psychologist, would venture to make one or two suggestions which seem to him of critical importance. In the first place, it is certain that if the churches are

wise, they will concentrate all their energies for the next few years on Christian education. By that term is not meant the imparting of religious information only, but the insistence on the reality and necessity of the Christian way of life in personal character and conduct. The churches have a magnificent field in which to work, when children and young people are considered. But they must hold on to them, not merely on Sundays, but every day of the week. They should be kept together in clubs and guilds, and learn to pray together and play together. Sex education must be faced fearlessly and frankly, and discussion should not be discouraged. Boys will be men, and it is fatal to treat them like children.

It is the writer's conviction, moreover, that a new type of evangelism is demanded if the churches are to reach the men and women who have given up all interest in the churches. It is doubtful whether they will ever be drawn, in the first place, to ecclesiastical buildings. They are at home in cinemas, music-halls, theatres, public halls. They are a little shy—perhaps suspicious—of the professional parson, which means that gifted laymen have the opportunity of their lives. It is a pity that there are no really good, modern tracts to put into the hands of modern sinners ; and it is equally to be deplored that so very few churches make any provision for sound clinical work.

It seems to the writer that every church should have a consulting room, as secret as the confessional and as human as a general practitioner's surgery, where distressed, perplexed men and women were assured of a welcome and of understanding advice and guidance. In this connection it must be pointed out that Christian doctors, psychologists and parsons could combine very helpfully together. We have not yet explored the possibilities of the medical and pastoral when united in wise, purposeful endeavour.

IS it unjust to suggest that something is wrong with the average curriculum of the theological college ? Those who propose to devote their lives to the cure of souls should possess a sound knowledge of psychology, otherwise how will they be able to diagnose fear, and jealousy, self-centredness and inferiority in the lives of their patients ? Above all, let them study the methods of their Master. Jesus did not adopt a uniform diagnosis with Nicodemus, the woman of Samaria, the rich young ruler and Mary Magdalene. But, if we believe that His touch has still its ancient power, we shall not rest until we have learned His secret, practised His method, and obtained His results. The 12,000 cases with which the writer has dealt in the last twelve months may at times have filled his soul with despair, but despair has given place to hope as he has remembered that the Master came, not to call the righteous, but sinners unto repentance. That is still the churches' task.

A great service to Humanity which is a model for a world-wide Anti-Leprosy Campaign.

A Great Humanitarian Enterprise

THE LADY WILLINGDON LEPROSY SANATORIUM, CHINGLEPUT, SOUTH INDIA

V. W. Coombes

The Most Honourable the Marchioness of Willingdon writes :
" I am only too pleased to write these few lines as an Introduction to the article on my Leper Settlement in Madras. The whole time I was in India, when my husband was Governor of Bombay, Governor of Madras, and Viceroy, I was desperately interested in Lepers, and felt they had never been properly cared for. Madras, in particular, came under this category, so I determined to do something. People were so very kind and generous, and the Lady Willingdon Leper Settlement was started, and I am so delighted to know that it fulfils a great need."

AN interesting and perhaps unique example of direct co-operation between a Government and Missions in the work of meeting the four-square needs of suffering humanity, is to be found in the Lady Willingdon Leprosy Sanatorium, managed by the Church of Scotland Mission at Chingleput, South India. This institution was first established in 1925, and has grown and developed in line with the trend of expert leprosy knowledge and policy, emerging from the securing of more accurate data and practical experience.

In most respects, the leprosy problem of India is identical with the leprosy problem of the world. The story of the disease is as old as the records of time. It probably originated in some part of Africa and spread to India. From these two lands it was gradually communicated to the other continents. The existence of leprosy and the then knowledge of something of its nature, are referred to in ancient Indian writings as far back as the sixth century B.C. It is known to have appeared in Europe about 300 B.C. For the next fifteen or sixteen hundred years its spread was wide and fairly rapid. To grapple with its menace, and to safeguard the healthy, hundreds—if not thousands—of leper shelters and segregation areas were established and maintained.

For some as yet unascertained reason, the prevalence of the disease began to decline in Europe from about the thirteenth or fourteenth centuries. By the year 1750, this scourge had almost disappeared from western countries, except for a few centres where it is still to be found. Churches in Great Britain provided a small opening in one wall, known as the " Leper's Squint," through which the afflicted might be permitted to share, to some extent, in public worship. Its last stronghold in Britain, as an endemic disease, appears to have been in the far north of Scotland. It is interesting to recall that on the 19 May, 1742, a " Day of Public Thanksgiving " was observed at

Walls, in the Shetland Isles, to acknowledge the final freedom of the country from leprosy.

But, if deliverance came to lands of more temperate climates so long ago, tropical and sub-tropical regions have been less fortunate. Unhappily, leprosy is still very prevalent in Central and South America, in the whole of Africa, Arabia and parts of the northern and western shores of the Mediterranean, in Persia, India, China, Korea, Japan, Malaya and the East Indies. Pockets of incidence are also found in the South Sea Islands, parts of North America, North-Eastern Australia and Scandinavia.

Because of its many types and varying manifestations, diagnosis of leprosy, even by experienced workers, is sometimes difficult. The greater proportion of its sufferers are living in the more backward areas of the globe, where social and medical services are still only partly developed. Add to this the widespread tendency of both patients and relatives to conceal its presence, through fear of material loss or social ostracism, and it is readily realized just how difficult—how impossible—it is to obtain accurate figures for world incidence.

By way of illustration the census results in India are revealing. In 1921 the number of persons suffering from leprosy was returned at 102,000. In 1931, the figure had jumped to 150,000. While the increase was general, it was mainly to be found in those provinces where leprosy survey and investigation propaganda had been more intense. The indications are that the rise of nearly fifty per cent. was almost entirely due to better census recording. A comparison of the census figures in certain limited areas, with the results obtained by accredited leprosy survey workers, showed that the former needed to be multiplied from three to twenty times. On the average, the factor would be about eight. Thus has been fairly well verified again the generally accepted though tentative estimate of 1,000,000 sufferers from leprosy in India alone; with a probable 3,000,000 for the world as a whole.

IN India, the region of highest prevalence embraces a coastal strip running from Western Bengal, through Bihar, Orissa, Madras, Travancore and Cochin. There are other pockets showing a very high incidence, but these are usually isolated spots in wider population spheres, where the disease is not a serious problem. In the highly endemic areas, incidence varies from 2 per cent. to 5 per cent. or 10 per cent.; and in some small rural centres it rises even to 15 per cent. or 20 per cent. of the population. Figures of even higher gravity have been returned, but these need further substantiation.

About twenty years ago, the Governments and certain public-spirited men and women in India became alarmed at the menace of leprosy. This was a reflection of a wider interest in other lands, which had developed partly as a result of promising claims which had been made concerning successful methods of treatment and cure. This interest resulted in the foundation of the British Empire Leprosy Relief Association in London, and the Indian Council of the Association in India, with

"The Empire for Christ"

has always been and still is the motive of the work of The

COLONIAL & CONTINENTAL CHURCH SOCIETY

which assists struggling and pioneer congregations in all the Continents. While some of its work, as in Europe, is at a standstill, new developments and extensions are bringing new calls for help.

"Brother calls to Brother."

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branches in the provinces. At about the same time the provincial Governments considered the creation of central leprosaria to serve their towns and districts. This suggestion was taken up with characteristic forcefulness by Lady Willingdon, wife of the then Governor of Madras and later Viceroy of India. The Madras Government decided to proceed with the scheme at once.

IT was early realized that, owing to the nature of the disease, an ideal leprosarium would need to make provision for prolonged residence and treatment of its patients. Leprosy, during most of its course, does not physically completely incapacitate its victims. The psychological, as well as the medical factor in treatment, is, therefore, of prime importance. Patients so segregated, even though voluntarily, need full-time occupation of a purposeful and interesting character. Moreover, there are the children to be catered for, as the control of childhood leprosy offers the most hopeful aspect of the work.

The success of any such institution, therefore, must depend on a management which could treat each case as an individual person and not as a hospital unit merely, and which could care for the physical, mental and spiritual welfare of patients for twenty-four hours each day and seven days a week. Accordingly, it was decided to entrust the running of the new venture to a Christian Mission with a true vision of service. A picturesque tract of about 600 acres, thirty-five miles from Madras City, was chosen as a site and the work handed over to the Church of Scotland Mission, which had been serving the district for eighty-five years. The Mission to Lepers agreed to make a contribution towards the salary of the superintendent.

In consultation with the Church of Scotland Mission, plans were prepared and building work commenced. Owing to greater development, new building and the provision of new equipment still continues as and when required. In this connection, the Provincial Government has provided well over Rupees 1,000,000. The institution is virtually a self-contained township, having within itself most of the amenities and civic services which are ordinarily available in a well-regulated rural hamlet. The buildings are all of a plastered brick, with tiled roofing. Roads and footpaths have been laid out by engineers, making adequate provision for storm water drainage. The virgin jungle was cleared, and some thousands of ornamental and utility trees were planted in avenues and gardens. These have now reached that degree of maturity which lends the whole the appearance of an inviting park and affords welcome shade to patients and staff, either on duty or at leisure. That part of the original forest which grew on the hills within the property has been retained. Paths lead through it to the crest of the rocky hilltop where, from an elevation of 500 feet or more, the evening breezes and sunset glories over a wide panorama, can be enjoyed.

The Sanatorium proper is divided roughly into five zones: Women and Girls; Men; Boys; Administration and Neutral. Across the road, and scattered suitably, are the staff quarters and

the Home for Healthy Children of Patients. Bordering along the centrally-placed Neutral Zone, and conveniently approached by all, are the hospitals for bed cases, dispensary, injection halls, dressing stations, library, recreation hall, churches, general shop and industrial workshops and classrooms.

ROUTINE medical treatment consists of regular sub-cutaneous and intradermal injections of the Hydnocarpus (Chaulmoogra) preparations. Other medical and surgical assistance is rendered when required. The leprosy patient is equally subject to most other diseases to which human flesh is heir, so that nursing and treatment are on a wide scale. Many patients, though able-bodied, or partly so, sometimes fall victims to severe reactions, with attendant high fever and suffering. Intradermal injections are painful in administration and sometimes develop local areas of acute discomfort. In spite of the best of care, injection abscesses occasionally appear, causing prolonged anguish. Tropic ulcers require daily dressing and often surgical operations for the removal of affected bones of the feet and hands and for major amputations. Nerve type cases suffer intense, continuous pain in limbs and joints which can sometimes be relieved by surgical stripping of the thickened nerves or by special diet and other treatment. For the most part, however, loving human sympathy and care, together with a balanced diet and a regulated life free from anxiety, are the factors which count greatly in improvement of health.

Experiments are constantly being carried out with new lines of treatment, either originating in the Sanatorium, or referred to it by public bodies or private firms and individuals. Amongst others, the claims of treatment with sulphanilamide preparations, special ethylesters of Chaulmoogra oil, Diphtheria Anti-Toxin and Formol Toxoid, have recently been investigated, and the results published. Extensive tests with specific diets, and the optimum dosages of Hydnocarpus derivatives, have been carried out over several years. Unfortunately, it must be admitted that no really reliable cure has yet emerged. Consequently, the value of treatment, though great, is still limited. The policy of the institution is to make use of every assistance that medicine and surgery can afford, while at the same time building up the general health and resistance of the patient, so that nature might the better do her healing work.

In spite of these handicaps, medical results are not discouraging. During the past five years, discharges with "non-infective" or "quiescent" certificates have averaged between 100 and 140 per annum. The total in-patient population remains about 750 cases. Follow-up work is difficult, so that the actual rate of recrudescence can be gauged only by the cases who report back for periodical re-examination. It is probably between twenty per cent. and twenty-five per cent. of those discharged with certificates.

It is likely that, of the estimated 1,000,000 persons suffering from leprosy in India, between 200,000 and 300,000 reside in the Madras Presidency. Many of these desire

and seek institutional treatment. There are only a few other and smaller sanatoria in the province. The pressure for admission at Chingleput is always far greater than the accommodation available. A waiting list of selected applicants is maintained. Even then some who are thus registered must wait years for their call-up.

UNDER such circumstances, a definite policy to control admissions had to be adopted. Preference is given to the open lepromatous case, who is likely to endanger others, and who shows promise of responding to institutional treatment. Thus, such cases who are parents with several children, or who are so circumstanced that they must live in close contact with young members of the joint family, are given priority. Other adult patients who exhibit types and manifestations of the disease, the observation and treatment of which would have special scientific value in the interests of others, are sometimes admitted immediately. Most active cases of children below sixteen years of age are taken in at once. About 230 of the inmates are such boys and girls.

Quite another problem are the "burnt-out," or arrested cases; no longer subject to active leprosy, but suffering from its cruel aftermath. In some respects their condition is most pitiable of all. Often grossly deformed by contractures and mutilation—sightless, voiceless, emaciated and weakened by helpless privation—they flock to the gates of the Sanatorium, there to expose their open ulcers and gangrened sores in mute appeal. Being no longer infective, they do not constitute a danger to the public, so far as the spread of leprosy is concerned. If one is taken in to occupy a bed in the hospital, he automatically excludes an active case who, by constant contact, is a danger to little children, and who, if not soon admitted, will himself develop into just such a "burnt-out" in the course of the years. Permanent admission must reluctantly be refused. But the patient is in an extremity. The only thing that can be done is to admit him temporarily, clean, treat and heal his sores, feed him well, nurse him back to the best health of which his poor, damaged body is capable, and then discharge him to the mercy of an indifferent world.

The disease-arrested "burnt-out" is one of the worst tragedies of leprosy. His plight is a constant nightmare to every true anti-leprosy worker. He needs a separate institution—more a home than a hospital—where he can be nursed and cared for, and his sad lot rendered a little more bearable. What a field there is here for the wealthy philanthropist seeking an investment yielding high dividends in worthy service for humanity.

In the Lady Willingdon Sanatorium there are always forty or fifty such disease-arrested patients, whose malady has not yielded to the best that could be done for them and who have gradually deteriorated through the years. They have lost touch with the world without and have long since been forgotten or disowned by their people. In their special wards they lack nothing except freedom from bodily pain. It is touching to observe the degree of sympathy extended to them by

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124th Annual Meeting

ON

TUESDAY, MAY 4th

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more able-bodied patients and the extent to which the latter will make voluntary sacrifices so that these sorely afflicted ones might have some special cheer when particular occasions suggest it.

It is the plan of the Management that the career of no girl or boy shall suffer because of the handicap of a period of segregation. Schools are maintained within the several zones with regular teaching periods daily under skilled, patient teachers. These carry instruction up to the fifth standard, which is sufficient to ensure literacy in Tamil and also a slight knowledge of English. Telugu is also taught to those whose mother-tongue it is. A smaller class is sometimes conducted in Hindi. Girls seldom reach beyond the fifth grade, as on the whole they are more backward in education at the time of admission. The exceptional case is cared for exceptionally.

ANGLO-INDIAN children have specially - appointed teachers, capable of teaching through English. After the fifth standard, further training is available for all boys, principally through the industrial school. This is recognized by the Department of Industries, and has an approved five-year course which conforms to the Government syllabus prescribed for healthy schools. Study includes carpentry, bookbinding, weaving and shoemaking, and is accompanied by more advanced classes in arithmetic, geometry, drawing and languages. Some youths complete the course before discharge and go out to their villages as qualified tradesmen. Others take certificates of progress which enable them to gain admission to Government industrial schools without loss of grade.

There is also a night school for adult men and another for adult women, where instruction is given five nights weekly in the three "R's." For some years the headmaster of the men's night school was a graduate teacher whose career had been interrupted by the scourge of leprosy. He conquered his despondency, and, by the grace of God whom he loved and faithfully served, he remained a source of inspiration to many. Through these schools, a surprisingly large number of illiterates have achieved literacy. In this way, their sojourn in this citadel of the afflicted became the means to open the door to them to the larger world of the written word.

The school for healthy children of patients is carried on separately in the healthy zone. Girls and boys who attain to the sixth standard are sent as day scholars to more advanced schools of the Church of Scotland Mission in the vicinity. Older boys are sent to the Mission's agricultural school as boarders, and thus further prepared for useful citizenship.

Working in conjunction with the industrial school in the Sanatorium is a fully equipped workshop and store, where repairs to equipment and buildings are constantly carried out, and many essential articles manufactured. Sections include weaving, cobbling, woodworking, turning, cabinet-making, blacksmithing, tinsmithing, fitting and electrical repairs and maintenance. Patient labour is used as far as possible and, in some departments, quite exclusively. In other sections, outside skilled craftsmen are employed as instructors and workers. Thus, the maintenance of buildings, of the wide and

varied equipment of all departments, of vehicles, electric installations and water pumping and distribution systems, is all cared for internally.

ANOTHER important enterprise is the farm, where many acres are kept under vegetable and field crops. Climatic conditions render this possible only by irrigation from wells. Water is raised partly by bullock power and partly by electric pumps. Most of the farm work is carried out by patients, who also attend to the ornamental gardens and trees, and the forest reserves. In the general diet scheme each inmate receives eight ounces of green vegetables daily. It is the goal of the farm to supply this as fully as seasonal variations will permit, and also to raise fodder for the working bullocks. As much as 50,000 lbs. of vegetables have been supplied from the Sanatorium gardens in a year.

The women are also encouraged in useful hobbies and crafts. On occasions, under the guidance of the Nursing Sister, they have held sales of work and have raised considerable sums which have been devoted to causes within the institution or to outside charitable objects.

Girl guide and boy scout movements have been well established and play a large part in the educational and leisure activities of the young folk. Recreational facilities for all groups are available, and games and tournaments are organized. Badminton, tennis, cricket, football, hockey, table tennis, volley ball, basket ball, and carrom and other indoor games, all find a place. A large library has been accumulated. Books of many types in English, and several Indian languages compete with the numerous daily and periodical journals for the interest of the literate. A central radio offers musical and topical programmes in the evenings. The shop provides a wide range of commodities which may be purchased for cash. Profits are used for the common good. Practically all of these enterprises are directed by committees or individuals appointed and guided by the Management.

Self-help is emphasized. Men and women patients who are able-bodied, do their own cooking. Groups of from two to six sometimes arrange their kitchen work co-operatively. Children and the incapacitated are fed from central kitchens, where again most of the cooking is done by patients under the supervision of patient overseers. In pursuit of the policy of keeping everybody as fully occupied as possible, patients with ability and training are appointed as nurses, ward-boys, writers, technicians, teachers, librarian, injectors, orderlies, dressers, washermen, watchmen, cooks, engine drivers, cart-men, mechanics, industrial workers, farm-hands, daily labourers, etc.

Postal, banking, tailoring, barbering, laundry, sanitation and such services are organized within the Sanatorium, so that the amount of leave granted for outside urgent business is reduced to a minimum. Generally, inmates earnestly desire to stay until they are discharged with the much-coveted certificates of health. Their relatives are often their worst enemies, bringing constant pressure to wear down their determination and drag them out to their villages to help in the

family occupations when the seasonal work becomes heavy. Others, again, desire inmates to return home for special festivals, or for the performance of ceremonies connected with marriages, deaths and other family occasions. The danger of infection is readily acknowledged, but the easy way out of a difficulty is justified by a disregard of science and a blind esort to fatalism. Many are the ruses employed to achieve the desired end. Often truthfulness is a very secondary consideration, an implement to be wielded only when useful for the purpose immediately in mind. The authorities must needs be wide awake to preserve intact the policy of the institution, and at the same time do injustice to no deserving case.

NO provision for the life of segregated people, however extensive, can ever be complete without attention to their spiritual needs. Indeed, it is here, perhaps, that the greatest emphasis must be laid. Patients are drawn from many classes, and present almost a complete cross-section of India's great and diverse peoples. Most religions are represented, and a number of languages are spoken. Inmates include merchants, teachers, college lecturers, university honours men, barristers, doctors, journalists, land-owners—in fact, men and women from most walks of life, from several races and from many cultures. A few Europeans also find a place. Religious liberty is permitted up to the point where efficient administration, health or the interests of others become endangered. The reason and the justice of such limitation is recognized by all and readily accepted. Because of this, religious antagonism and communal strife are little experienced. The harmony achieved exceeds that of the ordinary village or town. The spirit of mutual service is constantly idealized and achieved to a gratifying extent. A Hindu of the highest caste was admitted some years ago. At first, he was anti-this and anti-that, and racially fanatical. A man of ability, his capacity for leadership enabled him to exert an influence which was somewhat embarrassing. After some time his attitude and demeanour completely changed. To the amazement of his associates, he forsook his former activities and devoted himself to the service of his fellows in affliction. His ministrations extended even to the performance of menial tasks to help men who, to his caste community, were untouchables. He was restored to health.

Another was a barrister in private life, with a practice returning up to £60 *per mensem*, a really large income in rural India. He contracted leprosy in its most stubborn and destructive form. After a year of the best care and treatment that the Sanatorium could offer, he knew that his case was almost hopeless. He had realized all his financial resources and invested them in gilt-edged securities through the Superintendent of the institution. Prior to admission, his expenses had been so heavy that his substance had been seriously depleted. He now knew that he could never appear in a court of law again. His meagre income would scarcely suffice for his bare sustenance when he voluntarily took his discharge. On leaving, he opened his heart,

stating that he had never seen or heard of any community where discipline, justice and mercy were so well blended, and where so many Indian people, of such varied beliefs and manners and cultures, were enabled to dwell together in peace and harmony. He insisted that the Superintendent should accept £5 from him as a contribution, to be expended to meet the special needs of other sufferers as occasion might arise.

WHILE no in-patient or out-patient is ever coerced, the claims of the Lord Jesus Christ to rule and transform the lives of men, are kept clearly before old and young. Church services, prayer meetings, Bible studies, discussion groups, lyrical preaching, lantern lectures, Scripture sales, schoolroom Scripture lessons, personal talks and the printed page are some of the methods steadily but quietly employed. And yet perhaps the greatest contribution to this work of commending the Saviour of the world, is the Christian spirit which, hour by hour, pervades the incessant activities of the place, so that in the hospital, the classroom, the workshop, the farm, the office, the injection hall, the dressing station, and in the more leisurely contact, Christ is made to be inescapable. Many have caught the vision of the new shining way in Him and, as always, life—even life disfigured, imprisoned and tortured by leprosy—has been transformed to become a beautiful thing.

No record of the work of this Sanatorium would be complete without reference to the wider activities in an anti-leprosy campaign of which it is the heart. With known treatment methods still leaving much to be desired, leprologists have seen clearly that the main present hope of eradicating the scourge lies in the control of its spread at the sources of infection. And this is a colossal undertaking. To achieve it, the exact manner and medium of its communication must first be scientifically determined. This involves both laboratory and field investigation, combined with hospital observation on a grand scale. Much has been done already: but it is only the beginning. Surveys over wide areas must be undertaken and checked and re-checked with painstaking persistency. The medical and family history of each patient of selected groups must be accurately ascertained and recorded, and progressive treatment and observation carried out over a period of years. Experiments with Lepromin, and other tests to measure the susceptibility and resistance of infected and non-infected persons must be relentlessly pursued. Knowledge must be obtained as to what it is that renders some persons apparently immune and others readily susceptible to one or more types of the disease. Discovery of the definite influence of age and sex on the spread of leprosy is essential. Such possible factors as diet, social habits, occupation, customs, economic situation, family living conditions, duration of contacts, personal hygiene and climate, all call for scientific assessment on a large scale.

To eliminate the danger of coincidence from chance selection, each finding must be checked and verified time and again, under many varying circumstances. Pro-

phylaxis and possible immunization also offer an extensive field for research. The possibility of arresting the spread of the disease by concentrating on all infected children for a generation or two, is still another problem to be solved. And, in the meantime, there is urgent need for the working out of a method of judicious segregation which will be effective and which will yet remain within the financial resources of a comparatively poor country.

To proceed with such work, the Madras Provincial Council of the British Empire Leprosy Relief Association several years ago transferred its head office to the Lady Willingdon Leprosy Sanatorium and entrusted the implementing of its programme to the Chief Medical Officer (Dr. Robert G. Cochrane) and Superintendent (the Rev. V. W. Coombes), who became the Honorary Secretary and Honorary Treasurer respectively with executive powers and responsibilities. Seven outlying centres for investigation have so far been established and staffed with well-trained workers. These vary in distance from the head office, from twenty-five to three hundred miles.

At Saidapet, the model clinic and laboratory concentrates on the study of the development and incidence of leprosy in children. Complete progressive records of over 400 selected children are being built up, including intensive studies of Lepromin reactions.

The Madras City unit is attached to the Royapuram Government Hospital. It is concerned particularly with detailed house-to-house surveys and methods of control of leprosy in an urban area with a highly congested, but floating industrial population. The influence of slum conditions also comes within its purview.

At Madurantakam, in the Chingleput District, in addition to the clinic and laboratory, a small segregation village has been established. Control of the spread of rural leprosy by treatment, survey and night segregation of adults is the special interest of this unit.

A MOST interesting centre has been established at Ettapur, in the Salem District. Here, on an ideal site of about twenty-two acres, a model sanatorium for infective cases in children has taken shape. Complete with hospital, laboratory, school, cottages, stores and staff quarters, it provides residential accommodation for up to ninety or a hundred boys under the age of sixteen years. Space has been reserved for the construction of cottages for girl patients a little later on. An area and time are also allotted for agricultural training, so that the lads will not become unfamiliar with their home environment and hereditary occupation. In conjunction with survey and treatment over a limited district, this is an attempt to control the spread of leprosy in rural surroundings, by the segregation of infective children.

At Madura, Cuddalore and Wandiwash, model clinics are operating in co-operation with established general hospital work. Pockets of high incidence in populations, both urban and rural, have been selected, and various methods of control and local isolation are in process of experimentation.

In each of the above investigation centres, an out-patient de-

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partment is maintained for treatment of local cases who either are not suitable patients for institutional segregation and hospitalization, or who are waiting their call-up for admission. These number many hundreds. Their records are carefully preserved for later reference, and for the cumulative data they contribute towards general knowledge of the leprosy situation problem.

The information obtained from these many and varied activities is proving to be of high value. It is being used and will be still further used to yield trustworthy conclusions which will be of importance to the world-wide anti-leprosy campaign which is inevitable in the coming years.

This article is perhaps best concluded with the following extracts from the *Report on Leprosy and its Control in India*, prepared in 1941, by the Committee appointed by the Central Advisory Board of Health of the Government of India:

"A Model Institution. Finally, in order to give some idea of the scope of work of a leprosy institution and of what is being done in one province, the following description is given of what is probably the most completely organized institution in India." (Here follow details of the Lady Willingdon Leprosy Sanatorium.)

"The institution has a large attendance of out-patients. . . . In addition to routine work of the nature described, the institution does a considerable amount of other work. It acts as a centre of research and training of doctors for the presidency. Two or three post graduate courses of instruction are held yearly in the institution.

"Other work is also done outside the institution. Studies of the clinical aspects of leprosy, particularly in children, and of the epidemiology of leprosy, are carried out by the medical staff of the institution at a special clinic in a town not far away.

"Thus, this institution is a model of its kind, a model which might well be copied by other provinces. There is undoubted need for at least one such institution in every province in India where leprosy is common. Such institutions should form the hub of anti-leprosy activities in provinces."

LEPROSY IN INDIA.

LEPROSY has been known in India from very early times. One finds mention of it in the *Vedas* as far back as 1300 B.C. The actual date of introduction and route of infection are unknown, but as there have been trade routes between India and Afghanistan in the north, and with Tibet by way of Darjeeling, and between Burma and China, the disease may have been introduced from these parts. However the disease was introduced, the Leper question has become a problem of the first magnitude to the Indian Empire.

Quoted from Dr. Robert Cochrane's world-wide survey of Leprosy.

World-Wide Co-operation

Kenneth Scott Latourette

BOTH inside and outside the United States the past two or three years have brought striking changes which have wrought marked alterations in the missionary programme and effort of this country.

Within the nation there have been a number of important developments. The industrial revolution brought by the war has led to vast shifts of population. Thousands, probably millions, have changed their *habitat*. In the centres of "defence" industries new communities have arisen overnight. The Churches have not yet caught up with the movement, but efforts are being made to cope with it and to provide religious facilities and pastoral care for the workers and their families. Through various home mission agencies new buildings are being erected and clergy assigned.

The rapid increase in the armed forces has brought an urgent demand for chaplains. The Government has built and equipped numbers of chapels in the various camps, and chaplains are being commissioned roughly in proportion to the numerical strength of their several religious bodies. Since the requirement is for men who possess both college and seminary training, the comparatively small body of Protestant clergy with these qualifications (perhaps 5,000 in the entire country) is having heavy demands made upon it and there is a shortage of well educated men for civilian churches.

Something is being done by voluntary agencies for the religious needs of the men in the armed services. For instance, the Pocket Testament League is active and the American Bible Society has special editions for the Army and the Navy. The great increase in the national income due to full employment and high wages, has been partly, although only partly, reflected in the incomes of Church bodies. In spite of high taxes, giving has been growing and the missionary agencies have somewhat larger funds at their disposal than a year or two ago. The increase is not spectacular, and it may not fully match the mounting costs brought by higher prices, but it is real. Special emergency funds have also been raised by several denominations.

One of the outstanding domestic developments has been the proposal to bring together into a North American Council of Churches the leading organizations for interdenominational co-operation. These include, among others, the Federal Council of the Churches of Christ in America, the Home Missions Council, and the Foreign Missions Conference of North America. Both in 1940 and 1942 these organizations held their meetings at the same time and place, in 1940 in Atlantic City and in 1942 in Cleveland. At the Cleveland meetings a constitution was presented which, if adopted, will in time effect the proposed consolidation. However, the constitution must be acted upon by the many denominational bodies

concerned, and since some of these do not convene until two to four years hence, considerable time will elapse before the outcome is known. The Foreign Missions Conference, especially, is faced with a perplexing problem, for among its large membership are both those who are associated in the Federal Council of Churches and also many who have not seen their way clear to join it. The Foreign Missions Conference accordingly has passed on to its constituents the proposed constitution without recommendation.

There is much talk in Christian circles of what is often termed "reconstruction." That term is not very appropriate, for it is clear that the pre-war world cannot and should not be rebuilt. We should and must move on beyond it. At an enlarged meeting in March, 1941, at Delaware, Ohio, the Federal's Council's Commission on the Bases of a Just and Durable Peace adopted, for circulation and discussion among the Churches, suggestions for planning and action in both the international and domestic scene which, if carried out, would revolutionize the economic and political structure of the nation and the world.

Several of the largest foreign mission boards are building up a reservoir of candidates, regularly appointed, to be in training against the day when missionaries can again be sent to areas which, because of the war, are entirely or partially inaccessible. The Board of Foreign Missions of the Presbyterian Church in the U.S.A. particularly is planning a large number of such appointments. The Student Volunteer Movement for Foreign Missions has shown increasing life in the past few years and is both recruiting and educating in colleges, universities, and theological seminaries. Within the next few months the lowering of the draft age will seriously deplete the student bodies of colleges and universities, and so will impair recruiting for missions, but it is very unlikely that it will bring it to an end.

IN their post-war approach to Europe the Protestant Churches of the United States are, in general, planning to act in co-operation with the existing religious bodies of Europe and not, as was in part the case after the World War of 1914-1918, by projecting themselves into the European scene through seeking to bring into being or strengthen members of their own denominational families. They are, in other words, hoping to give their assistance in such fashion as to strengthen the "indigenous" Churches of Europe and not to Americanize European Christianity.

The foreign missionary enterprise of the Evangelical Churches of the United States has undergone and is continuing to undergo profound changes. By the progress of the war, and particularly since Pearl Harbour, the Churches of the United States have been partially or completely excluded from several of their major fields. Japan, the Philippines, Korea, Thailand, and Burma, in which American agencies have predominated, have been all but completely severed from the United States. Japanese-occupied China and British Malaya, where Americans have been very prominent in Evangelical missions, are

also inaccessible. Before the outbreak of hostilities, many missionaries were repatriated from Japan and its possessions and from Occupied China. Since Pearl Harbour that repatriation has continued, although its completion has been retarded. Free China is difficult of access. Passage and passports are not easy to procure for missionaries going to territories in United Nations' hands, whether India, the Near East, or Africa. No equally extensive disruption has been experienced by the foreign mission enterprise of the United States since its inception a century and a third ago.

BECAUSE of the strengthening of the political, economic, and cultural ties between the United States and Latin America through the "Good Neighbour Policy" of Washington, and because so many of their accustomed fields elsewhere have been closed, the Evangelical Churches of the United States have been increasingly directing their attention south of the Rio Grande to Mexico, to the Caribbean, and to Central and South America. In this they have been hampered by the Roman Catholic authorities. The latter are insisting that Latin America is of their faith and that Protestants, by injecting themselves into it, are a threat to the friendship sought through the "Good Neighbour Policy." They would not only prevent the sending of more Protestant missionaries to Latin America, but would also force out those already there. They have brought powerful pressure upon the Government of the United States and, in consequence, Evangelical missionaries, whether new appointees or on furlough, have experienced grave difficulty in obtaining passports and passage to their fields. The Evangelical forces have not been idle. A dignified and forceful public statement was issued by the Cleveland meetings of December, 1942, and through various channels the attitude of the Evangelical bodies is being urged upon the appropriate governmental agencies. In the meantime, large numbers of Roman Catholic priests and sisters are going from the United States to some of the Latin American countries.

In their planning for the post-war era, the foreign mission forces are more and more thinking co-operatively and in terms of the younger Churches. The Foreign Missions Conference has a large Committee on a post-war programme. The Counsellors of the International Missionary Council —as a semi-official *ad interim* body is called—gave much of their recent meeting to this problem. The trend is towards thinking and acting in terms of areas rather than of denominations, and to ask the agencies through which the Younger Churches co-operate, notably the National Christian Councils, what help they desire collectively from the Churches of the United States. Through area committees of the Foreign Missions Conference, particularly those in East Asia and Africa, co-operative planning is under way. There is still much of action denominationally, but the trend is towards more rather than less co-operation and co-ordination, with entire countries and the whole world as the field. This, after all, is the genius of the Christian faith and of the

missionary enterprise of which it is the inspiration.

In this co-operation the Orphaned Missions Fund of the International Missionary Council is having an important share. The bulk of that fund, although, fortunately, by no means all of it, has come from the United States. It is being used, as all informed friends of missions are aware, to keep going the missions cut off by the war from their normal supporting constituencies. They have been allocated without discrimination between denominations or nationalities. The sole criterion has been need. So far as is known, no piece of mission work has had to be discontinued from lack of money. Sums available for these missions have not been as great as in pre-war days, but no missionaries have been starved out.

The Orphaned Missions Fund and other similar endeavours have been and are a striking witness to the growing world-wide unity of Christ's Church. That Church is even yet far from being a complete answer to the prayer *ut omnes unum sint*, but it is more nearly approaching that fulfilment than when the petition was first uttered. Even though weak, suffering in many of its members, and still displaying historic divisions, the world-wide Church of Christ is in being. The Evangelical forces of the United States are increasingly conscious that they are part of this larger whole. We are living in one of the great days of the Church of Christ. We are perplexed, but not unto despair. The Holy Spirit is clearly at work.

THE GOOD NEIGHBOUR POLICY.

The Good Neighbour policy, as advocated by the Roman Catholic Church, is a menace to freedom. In our next number we hope to publish an important article on this subject ; meantime the following news from Mexico has a bearing on the matter :

The present situation is bringing to the front in an unexpected way the influence of the Evangelical Church on the life of the country. The Government, in its desire to unite the people and to enlist all sections of society in the war aims, asked each religious group to hold a great mass meeting in the Palace of Fine Arts. The group that made the greatest impression, presented the best programme, aroused the greatest enthusiasm, and brought out the largest crowd, was the Protestant group. One of the leading daily papers, which in policy and sympathy is very Catholic, gave a full account of the meeting, quoting extensively one of the speeches in which was set forth the attitude of the Protestants towards the present world struggle and the reasons for their allegiance to the Government.

The women of the country are being asked by the Government to work for national unity, and in the gatherings led by the most progressive and intelligent women of the country, the Protestant women are given a prominent place and are asked to help : the reasons given are that they are trained for leadership ; are socially minded ; have had practical training in organizing for social betterment of the people. It is noticed that, in these gatherings, the Protestant speakers have a definite moral and spiritual message, and present their views as to international justice and good will far more positively than the other groups.

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¶ *Experiences of a prisoner of the Japanese.*

Arrested and Tortured

Alan Benson

MY arrest, by the Japanese, in 1940, followed the arrest of about sixty Chinese men who were systematically tortured to provide false evidence against me. These men were forced to sign false confessions, which were used as evidence by the Japanese police to move the Japanese military to issue a warrant for my arrest.

I was charged with being a British spy, and with engaging in anti-Japanese activities. These charges I, of course, denied, and declared my innocence. I soon realized that the Japanese police were not after the truth, but were expecting that their vile methods would succeed in forcing me to sign confessions similar to those of the unfortunate Chinese.

After denying the "charges" before a military officer, I was rushed off to be "examined" by men who I soon found were professional torturers. Before the actual tortures commenced they threatened me with all kinds of horrible treatment, finally ending by threatening to torture my wife, if they failed to make me confess to these charges. I replied to their threatenings by saying that as I was a British missionary, nothing that they could do would make me say that those lies were true. At this reply they became furious: one man snatched from the table a steel pen that his helper had been using, and began to jab it into my hand. As he continued the assault he snarled, "Oh, so you won't confess, eh? Well, then, we shall have to *make* you."

With this he called for some Chinese incense-sticks, and commenced to burn the tender flesh round my eyes and my face. (These incense-sticks are used by the Chinese in their temple-worship). In my pain I began to pray, and continued to pray that God would give me the needed grace to endure anything that they might do to me. The same grace that was given to the martyrs of old, and to all the modern ones in China and elsewhere, was also given to me, for not only did they fail to succeed in forcing me to sign the false confessions, but they failed to wring from my lips any complaint or cry, in spite of all the various methods of torture that they tried on me. Many were the methods they used, some too vile and too indecent to put into print, but the following are some of the methods.

For seven months and three days, I was "detained" in a Japanese military prison, and for the first seven weeks my torturers came for me almost daily, to drive me by car to the place of torment.

As early as 9 o'clock in the morning they came, continuing their efforts through the day until as late as 8 o'clock in the evening, when I would be escorted back to the military prison, my whole body full of pain.

I was required to kneel on broken floor-boards and, while in this position, a chair was turned upside down and given to me to hold at arm's length above my head. All the while two men continued to burn my face, by poking the lighted incense-sticks through the

spindles on the back of the chair. Soon my muscles seemed to tie themselves into knots ; my knees and legs pained me, kneeling as I was on the broken floor-boards ; my face was smarting from the burning of the incense-sticks, while perspiration ran down it from the strain of holding the chair at arm's length. After some time, realizing that by continuing to hold up the chair in this way I was inflicting torture on myself, I threw it down, refusing to hold it any longer. The Japanese vented their fury on me by kicking me to the floor, where I lay until they decided what they should do next.

ON one occasion, three men tortured me at one time. One was employed on burning the finger nails on my left hand, another was burning the finger nails on my right hand, while a third held a bundle of lighted incense-sticks to my nostrils, and to my scalp alternatively. Scabs formed on my head and also on my nostrils, while my finger nails became black through much burning. Later, my shoes and socks were removed and my toe nails subjected to similar treatment. Throughout these different methods of torture, the men would endeavour to weaken my resistance by constantly screaming out : "Confess ! Confess ! Will you confess now ?" This so affected my mind that even in the night if I was able to get to sleep I could still "hear" their voices screaming at me to confess. My back was beaten with a billiard-cue until the stick broke into two pieces, then the thick end was used to beat my head, making me feel sick and dizzy. My clothes were removed and my body subjected to painful beatings that covered it with heavy weals.

When I was able to stand on my feet no longer, they pushed me into a chair, and, after further threatenings, began to beat my face with rods of wood and bamboo. Soon my face also was covered with weals, and great lumps rose on my temples, cheek bones, and behind my ears, my ears also swelling. Time and time again I was placed in the centre of the room and beaten down to the ground, with their hands and fists. Always they would light their cigarettes and, standing over me, would await my recovery, when again and again I would be dragged to my feet and beaten down. Dozens of times I was sent flying over their heads to fall with a crash on the floor. Many were the eager hands that dragged me to my feet, one Japanese man would vie with another for the privilege of throwing me over his head in the Japanese wrestling-holding methods (*Ju-ji-tsu*). Both sides of my head and body were bruised, as right-handed and left-handed men practised their *Ju-ji-tsu* on me.

One man often delighted himself by jumping heavily on my stomach. Then, standing on my neck, slowly pressing with his foot, he would well-nigh choke me. Next, in his rage at failing to force me to yield, he would kick my head, or grasping my hair would beat my head against the floor or wall. Dragging me around the room by grasping my hair, my chief torturer would scream out, "Here's a British missionary ! Here's a British missionary !" My beard, which had grown quite long in a few weeks, was set on fire,

the fire scorching and scarring my face. "You have to pay for having your beard singed in a shop," chuckled the Japanese policeman. My fingers were slowly bent back, and one by one were held there to breaking point, while they questioned me and tried to "grasp" at my words, trying all the while to confuse me in my replies, and thus establish some proof against me.

AFTER some weeks had passed, they told me that seeing they could not succeed in making me "confess," they would have to resort to "the world's worst method of torture." Lying on my back on a table, my head was forced right over the edge of the table, a gag was placed over my mouth, and cold salt water poured into my nostrils until I was almost suffocated. Then the kettle that held the water was pulled away and I was urged upon to "confess." While they were thus urging me I would swallow the water that remained in my throat, and would just have time to take a breath or two of air and after replying "Never," the kettle of water would be seized again and more water poured into my nostrils. I had to endure much pain, not only from the feeling of suffocation, but also from the fact that it took much effort to force the water from my throat into my body, because of the pressure of the edge of the table on the back of my neck, and the bending of my head right back. This method of torture was continued until they had used many kettles full of water, and I finally lost consciousness.

I regained consciousness to find myself lying face downwards on the floor, a tormentor on each side of me, kicking me in my back to rid my lungs and throat of water. Turning me over on to my back they exerted pressure on my body, and becoming violently sick the water was thus ejected. For quite a number of days they tried this method, until after some time they declared, "Oh, we will never get anything from you! So we will arrest your wife to-morrow morning, and will torture her until you confess these things." So, as though to carry out their threat, one morning they brought my wife into the room of torture. Two men held me on either side, and being warned not to speak, I was hurried from the room. I was taken into a room adjoining the room in which was my wife. Leaving me in the custody of one man, my torturers left me for a few minutes. Shortly, one of them returned, and in a mocking voice said, "Well, did you see your wife?" I replied, "Yes," Then he continued, "We shall torture her with water until you confess or she dies. Will you confess before we begin?" I replied that I would not confess to those lies whatever they did to my wife or myself.

In a rage he rushed from the room, and soon I heard the sound of water being poured out, to be followed soon by the sounds as though a woman were in pain—cries, and high pitched screams. This was continued for some time, then one of the men came rushing in to ask me if I had heard my wife screaming. I replied that I had, whereupon he again urged me to "confess." Once again I replied that no matter what they did, I would never confess to those lies. So again dashing from the room he

left me to re-enter the torture room. This kind of thing was repeated a number of times, until they must have grown weary of it. I learned on my release that they had not arrested my wife, but had invited her to come along to that room in order to ask her to pay for some food that they had been giving me to eat. After she had paid for the food they quietly took her out of the room, then commencing to pour water on to the table and imitating screams of a woman, they made me believe that they were torturing her.

AFTER the first seven weeks of torture, I was required to sit with crossed legs (in Japanese fashion) on a grass mat on the floor of a cell in the military detention prison. Seven of us (some Chinese, and some Japanese soldiers) had to share a cell that was only about ten feet square. At night we rolled ourselves up in our blankets and slept on the floor. My food consisted of boiled-rice and barley, fish, and sometimes a kind of seaweed, or beans. Warm or cold water was our drink.

At my court-martial (which took place seven months and three days after my arrest) I was allowed no defence or advice. Yet God in a marvellous way undertook for me, by answering the prayers of many Christians. At the trial all those Chinese (whom the Japanese police had forced to sign false confessions) spoke the truth and denied the things that they had been made to say and sign. The "case" thus falling to pieces, all the Chinese and myself were released.

One of the judges of the military court made a little speech before I was released. He asked me not to leave the district, but remain and preach Christianity; they would help me to establish Christian churches, and I in turn would "help them to bring peace in East Asia." My wife and myself remained in North China for nearly eight months after my release, but later came home to England on furlough, realizing that it was becoming increasingly difficult for us to continue in our missionary activities in Japanese-occupied North China. In closing I would appeal to all Christians to bear witness to the world's only Saviour.

¶ *Japan must be re-educated as well as Germany.*

DRIVEN MAD.

Few missionaries have written so frankly as Mr. Benson in the foregoing article. Hitherto, little has been said lest reprisals for publicity should be visited upon some still in enemy hands. But publicity now, as the power of the allied nations is growing, may be a deterrent. We have long known about these cruelties. A Chinese, whom we knew, was tortured till he was driven insane. Acts of fiendish cruelty have long been practised in Korea and Manchuria, and the victims have often been required to sign statements asserting not cruelty, but kind treatment. Japan is as much in need of re-education as Germany. The Japanese conception of a divine mission must be abandoned in favour of a mission to further Christian civilization.

¶ *News and Views on the World situation.*

The World To-Day—And To-Morrow

ASTROLOGY, says George Edinger in *World Review,* is the most widespread, as well as potentially the most dangerous, of all the resurrected characteristics in the break-up of a civilized society. It is based on the impossible supposition that the place of certain planets can influence individuals born under that particular arrangement of the heavens. But when Christianity taught that there were not as many gods as there were stars ; that the heavenly bodies could not, therefore, be so many deities, the basis of astrology was shaken. The most pernicious of evil destinies is that which would have us contest the truth voiced by Shakespeare, "The fault, dear Brutus, is not in our stars, but in ourselves."

General Giraud's Views on the cause of the collapse of France is full of warning for the post-war period. France, he declared, had been depopulating itself by its decrease in the birth-rate. After the last war, the people relaxed and thought only of leisure (which was another name for laziness) and amusement. Output decreased, morality suffered, Sunday observance was forgotten, working hours went down to forty per week, politics became polluted. When Germans were preferring cannons to butter, under-production was ruining France. The soil was neglected, discipline became slack —and France fell.

China is Offering up to 100,000 Chinese rewards for imitations of, or improvements upon, raw materials and equipment. In every way industrial improvements are being encouraged and patents granted.

In His Book "China's Destiny," Generalissimo Chiang Kai-shek proposes a ten years' reconstruction plan. He advocates the building of 12,500 miles of railways, and the production of 220,000 motor-cars and 12,000 transport planes. There will be a need, he says, for 2,460,000 graduates from technical and vocational schools. He assures his countrymen that there need be no fear of unemployment for anyone possessing any kind of technical qualifications, and declares that : "If a man does not abandon himself, he will not be forsaken by the State."

True to Axis Form. "When the guests come in at the door, the hosts are thrown out of the window." The Chinese saying to that effect found an application in Taiyuan recently when several thousand Japanese immigrants arrived in that Shansi city. The Japanese military authorities designated a settlement area, and the "guests" freely helped themselves to all the houses of the Chinese inhabitants in that area, together with their belongings. Willy-nilly, the "hosts" had to evacuate. As a result, many thousands of Taiyuan residents went into exile, suffering, cold and hunger.

According to figures published by a Japanese-controlled Chinese vernacular daily in Tientsin, 718,199 able-bodied Chinese were sent to Mongolia and "Manchukuo" as slaves during the first seven months of last year.

Negro Women are being highly

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For body, mind and soul

"And so our work here is not only the giving of medicine but is a work that touches body, mind and soul"—wrote a missionary in charge of one of our Indian Homes recently.

He had first expressed his gratitude for the continued support of our friends in the homelands, and had also referred to the prevailing extremely high prices of food supplies. "Our present number in the Leper Home is 562. Daily new cases are coming for admission."

Recently 26 patients in the Home had been baptised. The annual Bible School was then being held and very many were gaining more knowledge of the Word of God.

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educated in ever-increasing numbers. It is estimated that more than sixty per cent. of the students in Negro colleges are now women. This is due, in part, to the large number of Negroes who have gone into the armed forces of the U.S.A., and into defence work. The fact remains, however, that Negro women generally are seeking larger culture, which augurs well for the race.

Latin America's Resources. Latin America will be called upon to play a very important part in post-war European economic reconstruction. As soon as shipping is available, Argentina, Brazil and the other countries of South America, will have to offer what Europe so sorely needs : food and raw materials. Fortunately for devastated Europe, the granaries of South America are full to bursting point. Five million tons of wheat lie waiting for ships and markets. Ten million tons of maize to-day (maize is being used as fuel on Argentine railways) could be released immediately for what remains of Europe's livestock ; and cattle and sheep might also be sent to re-stock the empty fields. Europe could draw on South America for immediate supplies of rice, cocoa and sugar. Latin America's oil and rubber potentialities are virtually inexhaustible. In addition to hides, wool and cotton, minerals such as bauxite, tin and copper are also found in large quantities. South America needs markets for her raw materials in return for machinery for the expansion of her industrial enterprises.

Post-War Danger. We talk glibly about supplying a starving Europe with food. The highest figure mentioned of stocks that are being accumulated is something like sufficient wheat for one month to feed the starving Continent, not to mention milk, meat and everything else, including seeds and agricultural machinery for reconstruction. After the last war, 10,000,000 people in Europe, including Russia, died of starvation before relief could be brought to them after the armistice. It is computed that this time, 50,000,000 people will be in danger from starvation if relief cannot be immediately brought to them. This involves the difficult question of transport and control, and it would seem that, if matters are not now organized, it will be impossible to prevent a great part of this all too likely tragedy. It will be seen that food-stuffs can only come from the Americas in sufficient quantities to meet the need. A six months' supply of wheat would amount to 28,000,000 tons, not to mention all the other requirements.

In Abyssinia, Eritrea and Libya, Italian influence was anti-missionary, but one Swedish missionary was not evacuated from Eritrea during the occupation. He writes : "We have actually amazing possibilities to do missionary work, and many of our old staff are still at work. I have under my supervision one Italian pastor with his family, and the family of another Italian missionary, who probably is a prisoner of war. These missionaries have been in the Swedish Mission for twenty-eight and twenty years respectively. Further, I have eighteen native pastors still at work in their villages. At present, there are only six teachers because of the fact that the Italians closed our

schools some years ago. We ought to open as many as possible of them after Christmas."

Key Factors in India. The Indian Christian, says the Bishop of Dornakal, is torn between two loyalties. He forbears taking sides. He can only pray that the British may understand his longings for his motherland, and that his countrymen may understand his loyalty to his religion. He is convinced that all talk of a free India will be futile which does not face the problems of the Indian States, external defence and the mutual mistrust of communities within.

India : Realities. The time has come to face realities. The federal scheme, with provincial autonomy, is the only one which can conceivably work. The factions in India cannot work together, and a paramount power is vital to the preservation of any kind of unity in India. We have long known this in municipal Government. Leave the two main groups to co-operate, and work together, and collapse follows. In 1937, over 100 municipalities in west India were under official "receivers," among which were Lahore and Ajmer. To achieve smooth working, someone must hold the balance ; otherwise there is disruption. India may be one geographically, and in certain other exterior aspects imposed by the Sovereign Power, but in no element of its social, ethical or spiritual aspects does it even approach unity. These are the things which make any nation one. Courage is needed to say so to India. The Indian States demand it. Its foreign relations and military situation demand it. Its minorities demand it. Its 50 million depressed classes demand it. There is nothing for it, but to face facts, and tell India to do so. If it can be proved that this is not true, we would be only too happy, but until there is a reasonable certainty that unity is possible, Britain has got to stay.

Roman Catholic and Protestant Christian Associations at a recent meeting in Bengal passed resolutions demanding immediate independence for India, regretting violence on both sides and demanding the setting up of a fully-empowered national Government, including a representative of the Christian community. Similar action, we learn, was taken in Bombay. One can only wonder if these Associations knew what they meant ? For immediate independence would seem to be nothing different from suicide in present circumstances. To regret violence on both sides, when one side, so far as things stand, is the legitimate Government, seems unrealistic to say the least of it, and to urge the setting up of a fully-empowered national Government, without saying what the Government is to be composed of, just conveys nothing at all to the observer. One can excuse lack of political understanding on the part of even influential communities, but this continual bandying about of meaningless expressions and slogans leads nowhere.

A Better Way for India

An article in the *Fortnightly Review*, by Pamela Hinkson, which has been reprinted by the India-Burma Association, ends as follows :

"British and Indian engineers,

administrators and agricultural experts have worked together; British and Indian doctors have fought the eternal pain of India together; British and Indian teachers have trained the new India in a united service; medical missionaries, British, American and from European countries, have trained Indian doctors and nurses to spread their mercy. The roads that have brought peace to troubled Frontier districts and have carried agricultural development and other blessings of peace, have been made, like the railways, by British and Indian work. The same factor that made Indian service attract the best of the British Isles, the concern with life and the power of doing good to many lives, meant also the forging of a tie, even an emotional one in a race that does not speak of emotions, with the country they served. The hospitals, staffed by British doctors and nurses and holding the devoted service of Indians learning from them, the plains watered by British engineers, the fields through which the District Officer rode as part of his pleasant duty in spring, looking at the crops which meant life for his people, the villages where he heard the story of joys, needs and sorrows, hold and must hold surely something always of the service poured into them and the love of the country and the people that grew with it. A glimpse of this service made clear the ties between Britain and India, so vividly revealed in that time when social effort held the main place in Indian affairs; and showed the spiritual stake of Britain in India, that, more than a hundred years after Burke's declaration of 'trusteeship,' makes British indifference to India's future an impossibility."

A READY-MADE LINGUA FRANCA.

Bismarck once said that the most important fact in our modern world was that the people of the United States and Great Britain spoke the same language. It is to be hoped that, in the production of dictionaries, care will be taken to see that gradual changes will not weaken Bismarck's observations, for here is a ready-made *lingua franca* for the world. This is not imperialism: it is simply expediency.

In very extensive travels throughout the world, we have been impressed with the fact that it is almost that now. Take China and India as examples; with a population of over 800,000,000, English is the second language. Add to these, Latin America and vast areas in Africa, and other parts of the world.

An Englishman riding in a rickshaw in Japan was amused when the Japanese, whose passenger he was, began, with finger in phrase book, practising his English by saying: "Sir or Madam as the case may be, do you speak the English language?" Of course we have English flavoured with an American accent, an Irish accent, a Scottish accent and other accents, but those who wish to speak pure English without an accent should live for a while in Inverness or Dublin or Boston in America.

¶ *The concluding section of the Survey of the West Indies is being held over to make room for a survey article on Manchuria.*

Compulsion in Manchuria

J. Stewart

PROTESTANT missionary work was begun in Manchuria about seventy-five years ago, and has been continuously carried on by Church of Scotland and Irish Presbyterian missionaries. From their work has developed the Presbyterian Church of Manchuria, which has rather more than half of all the Protestant membership in Manchuria. The Danish Lutheran Mission began work in 1896, and it has built up a very solid Lutheran Church. These three Missions have co-operated closely for many years. Two other Missions, British "Brethren" and American Seventh-Day Adventist, have been at work since the early years of this century.

Since the last war, a considerable number of societies have begun work, mostly on a small scale. Amongst them are the Salvation Army, the (American) Assemblies of God, the Canadian (Continuing) Presbyterian Church, the Finnish Free Church Mission, the Norwegian Lutheran Mission, American Southern Baptists, American Southern Methodists, the Reformed Presbyterian Church of America, the Canadian Regular Baptists, the Japanese Christian Missionary Society, and a number of indigenous independent denominations and congregations, mostly small and extreme in their theology. Most of these Missions have preferred to work by themselves. Their combined baptized membership is probably about a quarter of the total for the country.

Apart from these, there is a large body of Korean Christians in Manchuria, chiefly Presbyterians and Methodists. There are also about thirty Japanese congregations, all with a small membership, which are part of their parent Churches in Japan.

The Presbyterian Church in Manchuria is one of the more advanced Chinese Churches. For many years, all grants from Britain for Church work have been allocated by a committee of the Synod and that committee has also had the final decision in the locating of missionaries. From the beginning, Manchurian ministers have been entirely supported by Manchurian givings. In the summer of 1941, the Synod set up an Augmentation Fund to help the weaker Churches to provide the minimum salaries for their ministers. There are now about ninety Manchurian ministers in settled charges. For many years the Church has had a General Secretary, and, for a shorter period a Bible Study Secretary. Two years ago, it set up a Church Office with a new General Secretary, an Office Secretary, a Japanese Secretary, two Sunday School Secretaries, and the necessary staff of writers.

IN the summer of 1941, the Synod asked to be allowed to take over some of the mission hospitals, in view of the shortage of British doctors. One reason given by the leaders of the Synod

was their conviction that to-day in their country the Church, as distinct from the Missions, should maintain medical work as an essential part of their witness to the Gospel of Jesus Christ. Three medium-sized hospitals were handed over to the Church, which undertook to find the necessary staffs and funds for their maintenance. When war broke out, all but Moukden Hospital, which is closely linked up with the independent Christie Memorial Medical College, became the direct responsibility of the Synod, working through its medical committee.

IN the autumn of 1941, the East Church in Moukden celebrated its seventieth anniversary by building a transept capable of seating 400 people, in spite of the fact that building costs had risen to four or five times the normal amount. All the money was raised locally, although the congregation knew that the property still belonged to a British Church. This particular congregation has received no foreign grants for at least twenty-five years. It supports three country Churches, for which it has provided good buildings in the last few years; it maintains seven or eight "prayer centres," the beginnings of future Churches; and it keeps going four street chapels. Several other congregations are carrying responsibilities which, in proportion to their strength, are equally heavy. The Synod also supports a Home Mission in the north-east of Manchuria, the staffing and financing of which belong solely to it. The Manchurian Church is a self-propagating Church.

About seven years ago a Federation of (Chinese) Christian Churches was set up under Japanese auspices. It did some useful work, chiefly in preparing and publishing Sunday School material and a Church Year Book, and it provided a point of contact between the Government and the Churches. It also enabled the leaders in the various Churches to know one another. But for various reasons it failed to secure either the confidence or the support of the Churches, and the efforts of its Japanese Secretary to bring about Church union through it, did not make much progress.

In the latter part of 1940 and during 1941, the various Missions made some arrangements to meet the ever-present possibility of war. Practically all of the American and Canadian Protestant missionaries left the country, with the exception of two or three American Presbyterians and one Canadian Baptist. The British Missions sent off the wives with young children, then the young women missionaries and various others. By the end of 1941, there were forty-one British Presbyterians and twenty "Brethren" remaining in Manchuria. All but a few of these were interned, first in Manchuria for about six months, and then in Kobe, Japan, for seven weeks. Most of them left Japan at the end of July, 1942, but unfortunately fourteen had to stay behind in Kobe and, at the time of writing, there does not seem to be any immediate prospect of their being sent home.

Very soon after the outbreak of war it was arranged with the approval of the Manchurian Govern-

ment, that a formal statement should be signed by the Scots and Irish Mission officials, giving to the Manchurian Presbyterian Church the use of all Mission buildings, including missionary residences, and transferring to the Church the mission balances in the bank. These balances were very considerable (about $560,000 in all) as only a small part of the money received from the sale of school buildings had been used. These funds should enable the Church to keep work going until sufficient money can be raised in Manchuria to keep most of the work in being. It is not known what happened to the property of those Missions which had no representatives left in Manchuria, but the probability is that the Manchurian Churches have been granted the use of it by the Manchurian Government.

For several years, Government officials in Manchuria had been taking an increasingly close interest in the Church ; partly because they were puzzled by its vigorous life and steady growth. They were suspicious of the Church, and, in 1935, had imprisoned and tortured many of its leaders. They disliked the association of the Church with missionaries from democratic countries, and at the same time were anxious to control it and use it for their own purposes. The Roman Catholic Church had appointed a Papal Legate soon after the setting up of " Manchukuo," and through him the Government could readily maintain contact with all the branches of the Roman Church throughout Manchuria. To get in touch with the Protestant Churches involved finding and communicating with about twenty Church representatives. Protestant Church Union was effected in Japan in the autumn of 1940, and the Government was anxious to bring about a similar, or even closer union in Manchuria.

IMMEDIATELY after the missionaries had been interned, the Government put the necessary pressure on the Churches to effect union, and in about seven months this was achieved. All the groups mentioned above were included. Because the Presbyterians formed much the largest group it was decided that the United Church should be Presbyterian in worship and government. That meant that the Seventh-Day Adventists had to worship on Sunday, that the Salvation Army had to ordain its officers and celebrate sacraments, that the Baptists had to be content with sprinkling, and so on.

Manchuria happens to consist of nine provinces, so one Chinese minister was chosen for each province, and made entirely responsible for all the Protestant Churches in his area. With many of these he probably had had no previous contacts at all. Former " Districts " tended to use physical rather than political, boundaries and the new method involves the breaking up of organized groups and putting part of them into new areas. This will bring much hardship to some of the small country Churches, which will be separated from the " Districts," which have so far assisted them. All the former Church Courts have ceased to function, and the whole Church is under one Board consisting of the nine area " Heads " and the Japanese Presbyterian

minister in Hsinking, who is the real head of the Church. He is *persona grata* with the Government, and is the best man available for the position, but it is difficult to see how such an oversimplified organization can be made to work at all efficiently. It will, however, give the Government the control of the Church, which it insists on.

IT seems likely that one of the first things for which this control will be used will be to enforce conformity in the matter of shrine worship. Some six or seven years ago, the Government began insisting on Christian schools taking part in spring and autumn services at Confucian temples. The Missions naturally objected to representatives of Christian schools attending Confucian temples, and, after long negotiations, the matter was settled for the Presbyterian missions by their agreeing to sell some of their school buildings to the Government, taking in no new students and closing down the remaining schools when the boys and girls already in them finished the course they were then pursuing. Under this agreement, some nine Irish and Scottish school buildings were transferred to the Government at a fair price, which was ultimately paid in full. The remaining twenty or so were to be closed at the end of 1942. The Danish Mission decided in the spring of 1942 to close its schools as soon as permission to do so could be secured from the Education Department. So far as the present writer knows, the other Protestant Missions working among Chinese in Manchuria do not have any schools. This closing of all Christian schools will be little short of disastrous for the life of the Church if it continues for any length of time.

In the summer of 1940, the Sun Goddess (Amaterasu-Omikami) was officially enshrined in Hsinking. The Emperor of Manchukuo (P'u-yi) issued a Rescript in which he announced the enshrinement, stated that he had accepted the Sun Goddess as the guide and protector of himself and of his country, and expressed the hope that his loyal subjects would do the same. Very soon, representatives of the Christian schools were asked to attend ceremonies at the shrine, but, on the ground that the Government Education officials had promised that, for the remaining period of their existence, their conscientious scruples would be respected, they stayed away.

From people who had been present at shrine ceremonies it was learned that the services were conducted by Japanese priests in priestly vestments ; that they first performed a ceremony of purification ; that offerings of flowers and fruits were presented to the spirit, and finally prayer was made. The Presbyterian missionaries who had objected to the attendance of representatives of Christian schools at the Confucian temples were of the clear opinion that these shrine services were religious in character, and that Christians could not take part in them without compromising their witness. The representatives of the Manchurian Government, following the precedent set in Japan, gave assurances that the services were in no way religious and maintained that the missionary objection to them,

as to the Confucian ceremonies, was based on purely political (i.e., anti-Japanese) grounds.

THE Missions had secured only the rather unwilling acquiescence of the Church leaders in the closing of the schools, because most of these leaders felt that the damage done by closing the schools would be greater than that done to their Christian witness by attendance of representatives at the temples. It is very doubtful if the leaders of the Church will feel differently about attendance of Church representatives at shrine ceremonies.

The Manchurian Church is very young and inexperienced; the Japanese Church has already conformed, and the head of the Manchurian Church is a Japanese Christian. The Chinese genius for compromise will assert itself. The Church does not have in its ministry any university graduates, with the intellectual discipline that a training in philosophy can provide. Missionaries in Japan have not been unanimous on the subject, and the Manchuria missionaries were cut off from all contacts with the Church before the issue of attendance of Church representatives at shrine ceremonies became immediate. In any case, the missionaries do not control the Church, which is entirely independent and must be left to follow the dictates of its own conscience. But the form of future relations between the Home Churches and a conforming Church in Manchuria is likely to cause much worry and deep concern before it is decided.

When the missionaries left Manchuria six months after they were first interned, with the exception of one hospital taken over by the Government, all the work—evangelistic, educational and medical—was going on very much as usual. That is a remarkable achievement, but that it will be for the ultimate good of the Church is exceedingly doubtful. On the other hand, we cannot believe that God, who has used and blessed His Church in Manchuria in the past, will desert it in its time of trial. That Church produced many martyrs in the Boxer time and is capable of doing the same again. No outsider has the right to determine the reason or the time for his fellow-Christians to risk persecution and martyrdom, especially when to those chiefly concerned the issue is far from being a clear one.

IMMENSE NATURAL RESOURCES

Looking to the East to-day, one of the questions which is being asked is: What is to be the future of Manchuria? Here is a territory larger than France and Italy together, so situated that its future will affect the welfare of many other nations. Its natural resources are immense, comparable to the Western Provinces of Canada. It has tens of thousands of acres of rich, virgin soil, vast tracts of forests, coalfields and minerals as yet very imperfectly explored, and a great part of it has access to a splendid system of natural waterways.

From a *World Dominion* Survey published in 1928.

Tripoli: Modernity and Mystery

(*Continued from page* 148)

But Right has conquered Might in one of these countries, to the extent of the return of the missionary under the favouring eye of its own reinstated Christian Emperor.

And now, following the Divine blessing upon the heroic efforts and sacrifices of our brave Eighth Army, the British flag, representing the four "Freedoms" for which the Allied nations fight, flies over the whole of Libya. Her people have already been promised that never again shall they come under Fascist rule. Its turn has come to be cast out.

So, while for the Fascist, as stated lately in a daily paper, "a dream ends." for the Libyan a dream may well begin of a time when he will enter into all that this four-fold freedom can give him. Now is the time, while he is particularly susceptible to loving understanding and kindness, to show him that these things originally spring, not from the deadness of law, nor from faith in a dead prophet, but from the Living Saviour who came to preach deliverance to the captive, and to set at liberty them that are bound.

It rests with us whether their dream shall come true, or whether it but prove like a mirage of their desert, without reality and substance, because we have failed to give them the Truth, to introduce them to the Way, and to win them to lay hold on the Life. Rather, may it be that the wilderness and the solitary place shall be glad for them, and that the desert of their lives shall rejoice and blossom as the rose.

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Writers in This Issue

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"A Consultant" has for several years made a study of personal problems and has a world-wide correspondence.

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The Rev. J. Z. Hodge, D.D., writes from a life-long experience of India, where he was latterly the Secretary of the National Missionary Council of India, Burma and Ceylon.

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The Rev. J. Stewart, M.A., has an intimate knowledge of life and conditions in Manchuria, where he has worked since 1914 as a missionary of the Church of Scotland.

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